THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LII.—NO. 25. PHILADELPHIA, WEDNESDAY, JUNE 18, 1884. WHOLE NO. 2580.

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 Arch Street,

Philadelphia, Pa.

☞ For Terms &c., see BUSINESS DEPARTMENT.

Poetry.

PRAYER TO THE HOLY SPIRIT.

O Holy Ghost, descend, we pray,
Abide with us from day to day,
And be a sun to cheer us;
Let Thy bright beams, Thou heav'nly light,
Dispel the darkness of our night,
And fill our hearts with gladness:
That we
To Thee
Truly living,
To Thee giving
Prayer unceasing,
Still may be in love increasing.

Give to Thy word impressive pow'r,
That in our hearts, from this good hour,
As fire it may be burning:
That Thee, the Father and the Son
And Spirit, on one common throne
We may as God acknowledge!
Oh, stay
And sway
Our souls ever,
That they never
May forsake Thee,
But by faith their refuge make Thee.

Thou fountain whence all wisdom flows,
Which God on pious hearts bestows,
Grant us Thy consolation,
That in our pure faith's unity
Our Christian brethren all may see
Thy witness truly given.
Hear us,
Cheer us
By Thy teaching
That our preaching
Thy salvation
Soon may tell to every nation.

Direct us by Thy counsel still,
That we may understand Thy will,
Our ignorance enlighten.
Oh, grant us constancy, that we
May ever faithful prove to Thee,
How much soe'er we suffer.
Descend,
Defend
From all errors
And earth's terrors,
Be our healing,
Jesus' love and peace revealing.

—*Translated from the German of M. Schirmer.*

Communications.

For the Messenger.

FOREIGN MISSIONS—LETTER FROM JAPAN.

Let the Reformed Church rejoice; the first fruits of her labor have been gathered. There is promise of an abundant harvest. This should encourage the whole Church to greater effort, seeing that the Lord is in the work, and that precious souls are being gathered into the fold.

T. S. JOHNSTON, *Secretary.*

No. 4 TSUKIJO, April 27, 1884.

Dear Doctor:—What a pleasant experience it is to the faithful and hard-working pastor, to be able to report, at this season of the year, as the fruits of his labor during the Winter, the number of those who have been gathered into the Church! And how those who are interested in Zion's growth rejoice, in reading in our church papers, these paragraphs which give an account of such ingatherings! You will believe me when I say it, that it is a delightful task for me to report, at this time to you, our honored Secretary and to the church at home, what the Lord has done for us in Japan; the ingathering of souls into our Mission in this far-away Country.

For the last three or four months Brother Gring had under his instruction a class of some twelve persons. They were taught the doctrines of the Heidelberg Catechism which Mr. Gring has translated into the Japanese Colloquial. It was hoped and believed that some five or six from among this number would profess their faith in that Lord and Saviour of whom they had been faithfully taught; but, beyond our expectation nine of them asked for Baptism.

Yesterday, Sunday, April 27, these persons, the first converts of the Mission, were baptized and confirmed in our school-room, near "Nihni Bashi," Tokio.

The room had been tastefully trimmed and decorated with flowers and evergreens, on the day previous by the Missionaries' wives. A neat little altar upon which stood a vase filled with vines and beautiful, fragrant flowers had been erected at the rear end of the room in front of the reading desk. Around this, shall I say Reformed Altar, seated in Japanese fashion, these nine catechumens had gathered. First an old and grey headed man of, perhaps sixty years, was seated. He is an intelligent man having been all his life time a Chinese teacher, i. e. an instructor in Chinese characters and literature. Next to him a young man also an educated person, the teacher of our primary school. Besides these there were two other men, one, a man from the country, the head of a family and the other, a young man, a student. Then came the women, five in number. First, the wife of the old Chinese teacher, bending under the weight of years, and her daughter, a bright and amiable young girl. Of the other three, one was the wife of an oil merchant living close by; the other the wife of Mr. Gring's cook and the last was a young woman, Mrs. Moore's helper, who lived three years in America at Washington, D. C. in the family of Mr. Yoshilda, formerly Japanese Minister to the United States. To see these persons who had come forth out of heathen darkness and superstition, gathered around a *Christian* Altar humbly acknowledging their sinfulness; in this strange, foreign tongue, in the presence of men and angels, professing their faith in our only Lord and Savior Jesus Christ; renouncing the world with its vain pomp, the flesh and the devil; vowing allegiance to the one, only true God and seeking admission through the ordinance of Baptism and by the rite of Confirmation into the Christian Church, was a sight so solemn, so impressive and so joyous that it will never be forgotten. Do you wonder if we shed tears over such a scene! Even while I write this my eyes are dim with tears. I cannot help it.

And you may well imagine what joy must have filled the heart of your Missionary, Brother Gring, who, after almost five years of hard study and labor; patient waiting and unceasing, earnest prayer, was privileged to see, at this time, so much of the fruit of his labors. May God spare his life and bless his labors so that he may see still more of the fruit of his efforts and sacrifices is, I know, the prayer of the whole church.

I can well imagine that while this intelligence brings joy to many in the church at home that it will *especially* rejoice the hearts of those who as members of the Board have labored so earnestly and perseveringly for the maintenance and success of our mission in Japan.

I know dear brethren, that you will bless God for permitting you to see even this much of the fruit of your labors in the interests of the Japan Mission before you are called to your reward in heaven.

I know that the organization of the Reformed Church in Japan (which will be a fact before this reaches you) was a consummation for which you diligently labored and earnestly prayed. As I sat in our services yesterday I thought much; one thought was this, if these nine souls are faithful unto death so that they will go home to wear the crown of glory in heaven, would not we, as Missionaries, and would not the church be more than paid for all the sacrifice made? If one soul is worth more than all the world nine are worth still more.

Another thought was, where will this influence stop? One of these men had already brought his wife and daughter to the Saviour. Another, the head of a family, is, as we already know, the means of bringing his wife and children. And from these thus brought an influence will go out to others, and so on down to the end of time, including perhaps thousands and tens of thousands.

Still another thought was, How glad am I that I as an individual and that we as a church have part in this great work of spreading the Kingdom of Christ in this land, which has already merited for itself the title of "The Pioneer of Western Civilization in the Orient."

Let us hope that upon this beginning as a foundation a large and beautiful structure of Christian Work may be raised, so that God may be greatly honored and glorified.

I might say yet in conclusion that Mr. Gring with his teacher translated so much of the forms of Baptism and Confirmation from the Liturgies of the Church as were deemed necessary, and used them in the service. Also that on next Sunday, the Lord willing, we will celebrate the Holy Communion of the Lord's Supper and at the same time organize a Congregation.

In my next I will endeavor to give you an account of our first Communion and the Organization of our Church.

Yours in Christ,

J. P. MOORE.

For The Messenger.

CENTENNIAL ANNIVERSARY

Of the Founding of the Trexlertown (Lehigh County) Union Church.

Whit-Sunday, June 1st, was a festival-day of rare importance to the congregations of the Trexlertown Union church. It brought to mind the giving of the Holy Ghost and the establishment of the Christian Church on the first Christian Pentecost, and the founding of this particular church one hundred years ago. The foundation-wall was commenced May 26th, 1784, the corner-stone being laid a few days later—an important and memorable event in that early period of our Church in this country. In it were deposited Catechisms, coins then in use, a bottle of wine, and the four old kinds of grain—oats, wheat, corn and rye. These articles were put in by twelve little girls dressed in white. "This was done that neither wing might take offence at the same." And that one congregation might not take advantage of the other in the way of precedence, lots were cast, and by the same it was determined that the name "REFORMED" should always appear first in the title of the church. This rule has, with one exception, been strictly adhered to until now. By some inadvertence, for which no one is seriously to blame—the Reformed pastor having failed to attend to the matter—the bell which was put up on the newly-erected tower at the refitting of the church in the fall of 1879 contains the Lutheran name first, "thus contradicting the letter and spirit of the Constitution."

The church now standing, and well preserved, was dedicated to the service of the Triune God on April 17th, 1785. Its form is almost a square, oval ceiling, galleries on three sides, the pulpit on one of the longer sides, with the pipe organ directly in front of the preacher. In such a building an assembly of 600 or 800 is within easy reach of a pastor's voice—almost of his arm. The centennial day was a bright, cheery, comfortable one; and, though there are churches within a few miles all around the place, the village and church grounds were early filled with conveyances from far and near, bringing worshipers to this venerable house of the Lord.

Three services were held on this day. Before each service the cornet band of the place, largely composed of members of the church, ascended the tower and played several appropriate pieces of sacred music. Then the choir, well prepared for the occasion, with Mr. Kuder at the organ, reinforced by the band, rendered an introductory anthem. After the usual opening service, Rev. Isaac K. Loos, of Bethlehem, preached the morning sermon from Psalm 44: 2 (verse 1 in the English Bible): "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." The pastors in charge, Revs. Reber and Kramlich, were present during the day and led the services. In the afternoon Rev. G. F. Spieker, of Allentown, preached from Hebrews 3: 4; and in the evening Rev. A. J. G. Dubbs, of Allentown, for nineteen years the beloved pastor of this flock, discoursed on Luke 11: 2: *Thy kingdom come.*

The church was neatly decorated with flowers, pictures and mottoes, for which all present were grateful. What interested the writer most was the two columns of names, one on either side of the pulpit. That on the preacher's left gave the names of the Reformed ministers who served the congregation during its first one hundred years. The Lutheran list contains seven names. The following is a list of the Reformed pastors, with the duration of their pastorates:

Johann Heinrich Helffrich	1784–1810
Jacob Wm. Dechant,	1811–1815
Daniel Zellers,	1815–1857
A. J. G. Dubbs,	1857–1876
Thomas N. Reber,	1876– present pastor.

Father Helffrich is said to have been a very punctual and prompt man—always reliable. He generally rode on horseback to his appointments and pastoral visits. No weather kept him back. He died at the age of 77 years, 1 month and 12 days, as he was in the act of mounting his horse to visit the widow of his old friend Lehman, the first Lutheran pastor of the congregation. He lies buried in the Sassamanhausen private family graveyard in Maxatany, Berks county, Pa.

Four years cover the pastorate of Father Dechant here. Then Synod sent him as missionary to the State of Ohio. He labored in that State about three and a half years, when he returned to Pennsylvania and was persuaded by his ministerial brethren to work in the East again. He had come at that time to attend Synod at Frederick, Md. His library and papers which were left in Ohio he lost. He died on his way home from Synod, nine miles from Lancaster, on the Reading road, Oct. 5th, 1832. Father Zellers (born in Tulpehocken), served this congregation for 42 years. He died on Easter Sunday afternoon, April 12th, 1868, and lies buried at Allentown. Pastors Dubbs and Reber are still with us, armed and in the field. May the Lord spare their health and strength yet many years for further usefulness in His service.

We cannot close this rapid sketch of these centennial services without referring with pleasure to the presence of many boys and girls at church. They behaved well, and are promising children, because they have the promises and enjoy them.

If we had time and space, we should like to mention the long pastorates here of the Reformed ministers named above; the kind, Christian hospitality of Dr. William Herbst and his estimable family; our visit to the venerable invalid, Mother Schall, widow of one of the most active members of the Reformed congregation—but we must close. Peace be within thy walls, O, Jerusalem! TULPEHOCKEN.

For the Messenger.

AND NOW ONCE MORE.

How little does a man know to-day what duty may bid him do to morrow! When what I had written on the Indian question a few weeks ago passed out of my hands, I felt as if I had finished pleading in the great cause; but soon after the manuscript was gone current events changed my feelings.

First came the news that the Indian Territory, set apart by solemn treaty as the property and home of the remaining tribes, was to be invaded, and that by the authority of the National Legislature. The House at Washington has passed a bill giving the right of way to two railroad companies through this Indian reservation, and that in open, deliberate disregard of the strong, clear, but respectful and moderate, protest of the leading Indians. This shows why the Indian appropriation was cut down to such a niggardly sum. It also gives painful and positive proof that the intention is to continue the policy of cruel, barbarous extermination, which has already been far too long the burning disgrace of this great and magnanimous Republic. And in this case tribes are struck at which have all the arts of Christian civilization, and which bid fair to become as important an element of strength in the national body politic as any of those introduced from other quarters.

Now, can a great, free, powerful, intelligent, magnanimous people stand silently by, while this sort of rude and grasping greed is crushing out the defenceless aborigines of the country in such a dastardly style? The leading secular papers are taking hold of the matter; they will educate popular opinion, and when once the red man will be invested with all the rights of American citizenship, politicians, law-makers and greedy speculators will be careful how they treat him, especially when the then Indian freeman will hold in his strong hand the power of the ballot.

And here I hasten to say that another event helped still more powerfully to drive me again to the front in defence of the rights of the Indian. That lady friend, member of the Women's National Indian Association in the city of Philadelphia wrote me a letter in which she stated that she had been much discouraged in her efforts by the seeming indifference of the pastors and people of our Reformed Church. Of the many blank petitions she had sent out, but a struggling, sad few had come back filled out and signed as required. Then it was that my blood began to flow out from the heart in stronger and quicker pulses, and I began to ask myself, as before God and my own Christian conscience, whether the Church of my fathers was not in her time the fruitful nursery of the martyr-spirit, and whether in those days she did not submit to persecution and spoliation—to the dreadful scourge of fire and sword—all for the sake of the Christian faith and the cause of humanity? And that question being answered with an emphatic yes, in view of a clear and famous record, I dismissed the idea that this Church could now, as it stands, some hundreds of thousands strong in the glory of her American security and freedom, be indifferent to the rights of the poor, the weak, the persecuted, anywhere under the sun. If there is any apparent indifference among us relative to petitioning the national authorities in behalf of the Indians, there must be a reason for it which is less ignoble than that of want of sympathy for those who are wickedly wronged.

But the pastors and the leaders in our Zion do not come forward with their petitions, I am told, but are silent as the grave, while men high in authority give the semblance of lawful power to bad men and grasping speculators to deprive the poor but brave Indian of all that has been solemnly guaranteed to him time and again!! Well, this looks ominous, and might lead to a very unfavorable opinion of our Reformed spirit; but we who are of the household of faith ought to have no difficulty in putting a much better construction upon the seeming delinquency complained of. A few years ago we proposed to establish a mission in Japan. The movement went slow and heavy, as Germanic energy generally moves when it first enters upon a new and untried measure. Now, however, it begins to look as if the heart of our people was beginning to go out in generous self-sacrificing Christian sympathy, in support of that mission, and soon, no doubt, we will show in a very tangible way that we mean business among the Japanese. Will we do less for the Indian? And will we wait long to do it, when we can do it without price by simply sending up our petitions to the lawmakers and executive authorities at Washington, stating in good, plain, strong, but moderate and respectful English, that we want the red man fairly and kindly treated? So much mere national self-respect, and the enlightened genius of modern Christian humanity, demand of us.

But then we have a Catechism—the legacy of a heroic age—and a theology specifically Christologic. And Christology never has been, and certainly modern Christology is not a speculative abstraction. Can we, then, who are so positively Christocentric in our theology and denominational life, fail to be moved by the good spirit of Jesus to prompt action in behalf of the

heathen and Christianized Indians right at our doors? No! No! I expect to see a great waking up in our Reformed Church relative to this matter, at an early day, and expect to hear that the petitions sent out are being returned for presentation at Washington by scores, and that with a fervor and glow such as the great Germanic heart always injects into every movement of broad humane significance.

In view of these, and other, considerations, I wrote back, in reply to the letter I received: "Do not be discouraged; send our your blanks again, and do not stop your efforts until our Church will take hold of the Indian problem. And I, myself, will write at least once more in support of your efforts, and if Dr. Davis will continue to back me up, I think we can make things go."

Now I trust my plea is sufficiently full. I have no apology to offer for what I have done, since I have spoken in defence of the defenceless and shamelessly persecuted. I feel proud, too, that I have not left this sacred cause to the appeals simply of my pen, but that, under my lead, St John's of Tamaqua was the first congregation of the Reformed Church in the United States which responded to the call of the Women's National Indian Association, 250 strong. And more, if the poor Indian has to go down under the refined, but cowardly, force of fiendish Anglo-American greed, my conscience does not accuse me that I and my people have done nothing to prevent this bloody and heaven-crying national barbarism and sin.

I. E. GRAEFF.

Tamaqua, June 9th, 1884.

For The Messenger.

REPORT ON THE STATE OF RELIGION.

Allegheny Classis.

In the name of the Father, and of the Son, and of the Holy Ghost.

From the reports read before Classis, and then placed in our hands, we learn:

1. *That* the Gospel has been faithfully preached, each minister standing in his place all through the entire year; and that this Gospel has proved to be the wisdom of God and the power of God to the edification of His people and the conversion of sinners.

2. *That* the catechization and instruction of the children and youth of the Church have been, if not to the fullest extent anticipated by the Constitution, so conducted that many who were in the way of salvation have been added to the Church.

3. *That*, in this day of skepticism among many professed Christians upon the subject of infant baptism, our people have brought their babes to Christ, and have given them to Him in this holy sacrament.

4. *That* pastoral visitation on the part of pastor and elder has not been as generally and faithfully attended to as the people desire.

5. *That*, although discipline has been exercised towards unfaithful members, yet some tares have been left to grow among the wheat, and will most likely remain to grow there until the Great Husbandman shall thrust in His sickle to reap.

6. *That three charges have become vacant* by the resignation of their pastors, that two such charges have been again filled by the call of other pastors, and that three are still vacant at the present time.

7. *That* pastors' salaries are, with but few exceptions, regularly paid, although it is generally admitted that these salaries are by far too small.

8. *That* a new era has dawned upon the Church; an era in which our congregations are wonderfully waking up to the great work of Home and Foreign Missions; that missionary societies are being formed, especially among the women and children of the Church, which promise great things for this particular cause in the future.

Finally: The reports are full of thankfulness to Almighty God for His merciful and gracious provideuce, by which the life and health of each pastor have been preserved so as to enable him to perform weekly the labors of another year.

Respectfully submitted,

P. C. PEUGH, *Chairman.*

You will not be sorry for hearing before judging; for thinking before speaking; for holding an angry tongue; for stopping the ear to a talebearer; for disbelieving most of the floating scandal; for refusing to kick a fallen man; for being kind to the distressed; for being patient towards everybody; for doing good to all men; for walking uprightly before God; for leading to the Lord; for laying up treasures in heaven; for asking pardon for all wrongs; for speaking evil of no one.

Family Reading.

THE SEA-SHELL.

By Esther Walden Barnes.

Dost thou ever bow thine ear to the lip of the sea shell, and listen to the tale it is telling thee?

Oh, there is music at my heart,
If thou wilt bend thine ear,
And listen to the plaintive tone
That is to me so dear!
'Tis the echo of my mother's voice,
And I bore it thence with me
When they tore me from her heaving breast—
The bosom of the sea.

Now ye may bear me wheresoe'er
Your wandering steps may roam,
But the music of my mother's voice
Will tell me of my home.
Ye may bear me o'er the mountain-peak,
Ye may bear me where ye will,
But ye cannot tear it from my heart—
'Twill be my solace still.

Ye may not bid it die away
Upon the passing breeze,
For 'tis treasured like the diver's pearls—
Aye, dearer far than these—
Within the heart which ye must break
Ere the sound will cease to be,
Of my mother's voice—the ocean's voice—
The murmur of the sea.

PORTSMOUTH, N. H. —*Advance.*

SACRED PETS.

India is essentially the land of queer things, and the people have some queer notions in regard to the sacredness of certain animals. While there are some tribes who worship certain living creatures as gods, the mass of Hindoos regard a number of species as "sacred," from their association with their deities and other causes. While they do not worship these animals directly, as they do their gods, they treat them with the respect due to sacred things, and likewise protect them from insult or injury.

Throughout the northwest provinces peacocks are universally venerated, and many a bloody row occurs between the natives and the English soldiers who go peacock-shooting in the jungles. On such occasions it often happens that a native mob assembles, armed with clubs and stones, and the sportsmen have more serious shooting than at peacocks.

At Kurrachee, north of Bombay, there is a great tank, or pond, called Mugger Peer, fairly filled with huge, scaly, old crocodiles of the mugger variety, all of which are fed regularly by the priests, and worshiped daily by thousands of Bellucheos. *But, after all,* an ugly old mugger is a worthy object of veneration when compared with the naked, dirty, unkempt and disgusting fakirs, who swarm in thousands over Northern India. It would be an insult to the brute creation to class these degenerate creatures with the other animals that are held sacred. The sanctity of the Brahmin bull is well known, likewise of all cattle in the eyes of the Brahmin, who would starve a thousand times rather than eat the finest beefsteak ever cooked.

In many parts of India monkeys are held sacred, and I once had an opportunity to visit the sacred monkey temple at Benares. With all the wild animals of the world set before him, the sympathies of the American boy cluster around the cage of the monkey; and I must confess that of all the interesting sights of the sacred city of Benares, boy-like, I went to see the monkey temple first. The monkeys first, say I, and after them the rest of the show. It stands on the bank of the Ganges in the suburbs above the city, a drive of about two miles from the bridge of boats. Along the shady lane leading to the temple there were big, fat monkeys chasing each other up and down, galloping about with their tails sticking straight up in the air, sitting upon the stone walls, and climbing about in the trees, their numbers increasing every moment, until we reached the temple itself.

So far as architecture is concerned, the temple amounts to nothing. In the center of a paved yard stands a small stone pagoda, not larger than a sentry-box, in which is a stone image of Doorga—a hideous black goddess, with her tongue sticking out—hung with wreaths of marigold. Beside this image a stuffed monkey would seem divinely beautiful. Surrounding this open yard is a high stone wall, like the walls of a house, furnished all around with shelves and niches for the accommodation of the monkeys. In a yard adjoining this enclosure is a fine, large tank of water, like a swimming-bath; a wide-spreading banian tree overshadows the place, and that is all there is of the temple.

Buying half a gallon of roasted gram from a priest at the entrance—peanuts do not grow in India—we stepped within the enclosure. Another priest who accompanied us called out, "Ah! ah! ah!" and directly there was a grand rush through the doorways, from the top of the banian and over the walls, as about two hundred grayish-brown monkeys of all ages, sizes, and degrees of fatness came swarming around us to be fed. A number of matronly old females brought their babies clinging tightly underneath their bodies, their skinny little hands grasping their mothers' back hair. For some time they fairly rained down out of the banian, and one big, saucy rascal had the impudence to alight plump down on my shoulders when I was looking down; but he didn't stop long. A thirty-pound monkey falling unexpectedly on the back of one's neck is enough to startle anyone, to say nothing of almost knocking him down! Other impudent rascals snatched handfuls of gram away from us, and scampered off, cramming it into their cheeks as they ran. Some reached for the gram very timidly, like bashful children, and others held out their hands for it in a business like way, quite after the manner of tramps. I threw a handful of it on the stone floor, and immediately there took place a lively game of "grab." As long as the gram lasted, we were the center of gravity, and each pair of blinking brown eyes was soberly fixed upon us. Some fat old fellows sat down in a circle around us and winked for more; some yawned at us as if bored by our company; some openly made wry faces at us as soon as our gram was gone, while others grinned pleasantly from ear to ear to encourage us to buy more. A few were quarrelsome and there was continual biting, squealing, wrestling, cuffing and tail-pulling while the feeding was going on, although perhaps it was more in fun than earnest.

At that time I was very anxious to obtain a number of monkey skins and skeletons, and it grieved me to see so many beautiful subjects running to waste. Here were specimens of every kind, but one might as safely risk shooting a native as one of those sacred pets. At Benares, the monkeys of that species, the short-tailed Inuus rhesus, the most common in all northern India, are greatly reverenced, and to kill one purposely would immediately precipitate a row with the natives, the result of which would be very uncertain, to say the least. Some Anglo Indians have assured me that at Benares such an offender, were he Christian, would be almost torn in pieces. It must be borne in mind that that city is the Hindoo Mecca, and a perfect hot-bed of superstition and fanaticism. These monkeys are revered because they are descendants of Hunuman, the famous monkey-god of Southern India, who aided Rama in the conquest of Ceylon by forming a bridge of rocks opposite Manaar, and thereby greatly distinguished himself. His figure is often found in Hindoo temples in the guise of a man with a black monkey face and a long tail.

As we were driving away from the temple, and passing through the narrow lane which leads to it, a native suddenly called out: "Sahib! sahib!" and made signs that he wished to speak to me privately, on a subject of great importance. We stopped, whereupon he came close up, and with an air of great slyness showed me a quantity of gram in a bag and whispered [illegible] with great secresy. From the way they both grinned I imagined there was some mischief afoot, and so it proved.

"Sir," said the interpreter, "you like see plenty of fun just now?"

"Certainly; what is it?"

"Well, sir, this man, he say if the sahib give him one rupee, he throw plenty of gram on next house, and you see plenty monkey come quick, throw all down."

He meant that the rascally native offered, for a cash consideration, to throw a lot of gram on the tiled roof of a native house near by and the laugh would come in when the monkeys in the neighborhood flocked to the roof and pulled up all the tiles to get the gram. In that way half a dozen monkeys would tear a roof to pieces in ten minutes. It was an old trick, but it would have been a very scurvy one to play just then, and the enterprising offer was declined, as it deserved to be.—*Youth's Companion.*

SOCIETY AND THE SALOON.

Two significant episodes occurred on the same day in this city within the past week. A speaker addressed a meeting of liquor dealers, and told them that "saloons are a benefit to the community," and said that the temperance movement was "a scheme of the rich to crush the poor." Elsewhere the agents of the Society for the Prevention of Cruelty to Children were rescuing the helpless little ones of two families from neglect of drunken mothers. Perhaps it is only to audiences of liquor dealers that any speaker would venture the assertions above cited: would claim for the agency that degrades even maternity the character of a benefit. Perhaps it is only before such an audience that any speaker would describe the temperance movement as a scheme of the rich to crush the poor. To crush the poor! Ask the poor, bloated wretch whose conscienceless appetite has broken up his home, killed his wife, sent his children adrift, alienated his friends, destroyed his opportunities, blasted his existence, if he believes this. Ask the haggard wife of the drinking artisan, as she strives, at the risk of brutal usage, to secure from the week's wages which he has destined for the saloon some pittance wherewith to keep the life in her famished children and her wretched self. Ask the stunted boys and girls whose parents swill away their humanity over stale beer in tenement-houses if they think a movement which is to obtain for them the unknown blessing of tender treatment is a scheme of the rich against the poor. Ask the thousands who in many devious ways have drunk themselves to ruin and shame and physical, mental and moral wreck if the saloons are a benefit to the community.

When vice and degradation, immorality and crime, brutality and obscenity—all that is earthly, sensual, devilish—is recognized as beneficent, then, and then alone, will the claim put forward for the saloons be recognized as valid. When the interests of the poor are seen to consist in the perpetuation of poverty, in the blocking of every avenue of escape from squalor and abject indigence, in the propagation of all foul and filthy habits and tendencies, in the extinction of shame and decency, in the glorification of sottishness and self-indulgence, then, and then alone, will it be admissible to say that the temperance movement is a scheme of the rich to crush the poor.

The saloon is an institution which makes the poor poorer continually. If only half the annual expediture of the wage earning classes upon drink were saved, the elevation of those classes would proceed by leaps and bounds. The saloon, however, is ever lying in wait for the weak or the social wage earner. In this great city, on any of the main avenues, he cannot walk a block without passing a manufactory of misery. At every turn the purveyor of drink entices him, gets between him and his family, between him and his manhood, between him and his happiness. The pervading influence of rum pursues the slaves of appetite unceasingly, and makes their lives a constant struggle or a succession of disastrous falls.

This subtle, prevalent influence is the bitterest curse that rests upon modern civilization, and it will destroy civilization if it is not itself destroyed. For the discontent, the anarchic tendencies, seditious doctrines, the dangerous dispositions that are manifesting in centres of population, together with the vices of administration which alarm the thoughtful, and the difficulties in the way of reform which are due to intractability of the material dealt with—all have their spring and origin in that habit of drinking that potent drink influence, which baffles the enthusiasm of the reformer, and laughs to scorn the appeals of religion, of reason and of self-respect. The evil influence is degrading and brutalizing society, and progress will be slow and unsatisfactory until a public opinion is formed which refuses to palter with the abuse longer.—*N. Y. Tribune.*

UNFINISHED.

The day has ended, and the sun has set,
Unfinished is the task I planned to do,
I sit and ponder o'er with deep regret,
The golden sunlight vanished from my view.

And thus full oft, at last, when life doth close,
And toil is ended for the restless feet,
And for the busy hands the long repose,
The cherished work of life is incomplete.

O Thou, who knowest all from sun to sun,
From birthday morning to death's evening chill,
Look on Thy children, with their tasks undone,
In loving-kindness, and forgive them still.

—*The Hearth.*

IS IT BEGGING?

"Our minister is always begging." When a pastor presents the claims of Home Missions, of the heathen, of colleges, or of orphan homes, and urges that liberal contributions be made for them, or for other worthy objects people call it "begging." When a man receives many gifts through his earnest pleas he is said to be a "good beggar." But is this begging? Should it be called begging? Is it right to use the word? Is it truth? Who is it that asks? The Lord, through His servants. Who are they that are asked? The Lord's husbandmen, His stewards. What is asked? Only that which belongs to the Lord, and which His stewards owe. Why is it asked? That the work of the Lord may be done. The householder prepared His vineyard and left it in the hands of the husbandmen. "And when the time of the fruit drew near He sent His servants to the husbandmen that they might receive the fruits of it." Matt 21, 34. Was the Lord of the vineyard begging when He required the husbandmen to "render Him the fruits of their season?" Were the servants of the Householder begging when he asked for that which was due to them? "The earth is the Lord's, and the fulness thereof." Is the Lord a beggar, or were His servants, when they asked for His own? It is not begging. The word is false. It should not be thus used. It causes wrong ideas of the work of the pastor and of the act of giving. It keeps the Lord out of sight. It conceals His just claims. It degrades His servants and their work. It dishonors the holy office of the ministry. It ignores the relation of Lord and steward. It hides the obligations which grow out of this relation between God and man. It declares that giving is a duty to be discharged faithfully, freely, thankfully. Honor the Lord with thy substance; dishonor Him not with a beggar's dole.

SUPPORTING HERSELF.

Girls, first make up your mind that you will be something! All the rest will follow. What you shall be comes more easily and clearly in due time.

A girl of thirteen cannot decide, with any discretion or any assurance, whether she will be a sculptor or a wash-woman, a farmer or a poet; but she can decide distinctly whether it is her wish or her duty, after leaving school or college, to remain dependent upon her parents or to fit herself for a self-providing life.

The education by which you mean to get your bread and butter, your gloves and bonnets, is a very different affair from that which you take upon yourself as an ornament and an interval in life. The chemical experiment which you may some day have to explain to pupils of your own is quite another thing from the lesson that you may never think of again. The practice in book-keeping, which may some time regulate your dealings with live flesh-and-blood customers, becomes as interesting as a new story. The dull old rules for inflection and enunciation fairly turn into poetry if you hope to find yourself a great public reader some coming day. And the very sawdust of the French or Latin grammar becomes ashes of roses to the stout little fancy that dreams of brave work and big salary in some foreign department at Washington, or tutoring girls or boys for college. All over the terrible ocean, among the lawless sailors, the men with wives and children to work for are those who lead the gentlest and cleanest lives. So, on the great ocean of school life, the girls with aims to study for are those whose labor is the richest and the ripest. Ah, you will never realize till you have tried it what an immense power over the life is the power of possessing distinct aims. The voice, the dress, the look, the very motions of a person, define and alter when he or she begins to live for a reason. I fancy that I can select in a crowded street the busy blessed women who support themselves. They carry themselves with an air of conscious self-respect and self-content which a shabby alpaca cannot hide, nor a silk bonnet enhance, nor even sickness nor exhaustion quite drag out.—*Elizabeth Stuart Phelps in St. Nicholas.*

TABLE ETIQUETTE.

A boy once remarked that he wished his mother would not have company at meals, "because a fellow can't get enough to eat when people are staring at him." This led a writer in Harper's Young People to give a few rules as to behaviour at table: "Perhaps the reason boys and girls do not feel so comfortable and at ease as they might on special occasions at the table is because they do not take pains to be perfectly polite when there is no one present but the ordinary house folks. In the first place, we owe it to ourselves always to look very neat and nice at our own table. Boys ought to be very careful that their hair is brushed, their hands and face clean, their nails free from stain and soil, and their collars and ties in order before they approach the table. A very few moments spent in this preparation will freshen them up, and give them the outward appearance of little gentlemen. I hope girls do not need to be cautioned thus. Then there are some things which good manners render necessary, but about which everyone is not informed. You know you are not to [illegible] with your knife; when you [illegible] plate for second helping, or when it is about to be removed, leave your knife and fork side by side upon it. It is not polite to help yourself too generously to butter. Salt should be placed on the edge of the plate, never on the table cloth. Do not drink with a spoon in the cup, and never drain the last drop. Bread should be buttered on the plate, and cut a bit at a time, and eaten in that way. Eating should go on quietly. Nothing is worse than to make a noise with the mouth while eating, and to swallow food with noticeable gulps. Do not think about yourself, and fancy that you are the object of attraction to your neighbors."

FIGHTING ABOUT TRIFLES.

What a world of trouble, time, and nerve irritation would be saved, if boys, and men, too, would learn to never mind trifling annoyances. Only the other day (says a contemporary) we overheard one boy telling another what a third boy had said about him, and urging him to "lick him." "Oh," says the second boy, "'tisn't worth minding. He knows it ain't so, and I won't stoop to his level by taking any notice of it." We inwardly thought, "that's a very wise head on young shoulders." It reminded us of two men, one of whom started on a foot journey of 150 miles or so. Two days later the other man started on the same road, and on the fourth day overtook the first one. The latter remarked, "This is the worst and slowest road I ever travelled. There is the greatest lot of snarling, barking little dogs I ever saw, and it has taken half my time to drive them off." "Why," said the second man, "I did'nt pay any attention to them, but came right along as if they weren't there." Half the time of many men and boys is wasted in fighting trifles. A certain circuit judge was always sure of meeting some cutting or sneering remarks from a self conceited lawyer when he came to a certain town in his rounds. This was repeated one day at dinner, when a gentleman present said, "Judge, why don't you squelch that fellow?" The judge dropping his knife and fork, and placing his chin upon his hands, and his elbows on the table, remarked, "Up in our town a widow woman has a dog that, whenever the moon shines, goes out upon the steps and barks, and barks away at it all night." Stopping short, he quitely resumed eating. After waiting some time, it was asked, "Well, Judge, what of the dog and the moon?" "*Oh, the moon kept on shining,*" he said.—*Ex.*

Here thou art but a stranger travelling to thy country, where the glories of a kingdom are prepared for thee; it is therefore a huge folly to be much affected, because thou hast a less convenient inn to lodge in by the way.—*Jeremy Taylor.*

Youth's Department.

JUNE.

Apple blossoms in the orchard,
Singing birds on every tree;
Grass a-growing in the meadows
Just as green as green can be;

Violets in shady places—
Sweetest flowers were ever seen!—
Host of starry dandelions—
"Drops of gold among the green!"

Pale arbutus, fairy wind flowers,
Innocents in smiling flocks;
Coolest ferns within the hollows,
Columbines among the rocks;

Dripping streams, delicious mosses,
Tassels on the maple-trees;
Drowsy insects, humming, humming;
Golden butterflies, and bees;

Daffodils in garden borders,
Fiery tulips dashed with dew;
Crocus flowers; and, through the greenness,
Snow-drops looking out at you!

—*St. Nicholas for June.*

NO RECOMMENDATIONS.

By F. H. Stauffer.

"Please, sir, do you want a boy?"

It was a low, clear voice, with just the faintest tremor of apprehension in it. He stood at the door of the counting room, his hat in his hand, his clothing neat and clean, his attitude waiting and deferential.

The long, well-filled counters in the narrow room were lost in dim perspective. Clerks hurried hither and thither. In the rear of the store was heard the sound of hammers and the creaking of the elevator. Though it was but nine o'clock in the morning, and the sun shining brightly outside, it was so gloomy in the store-room that the gas had to be lit.

"Do I want a boy?" asked the owner of the store, turning round in his chair, and looking sharply over the top of his spectacles. "What can you do?"

"Make myself useful, I hope," replied the boy.

"Oh, a general utility man!" And Mr. Lansing laughed. "Can you write?"

"I am a graduate of the high school, sir."

"Are you? That speaks well for you. What is your name?"

"Gabriel Winchester."

"Is your father living?"

"He died in Libby Prison."

Mr. Lansing eyed him more keenly when he said that, and also more kindly.

"I am the only support of my mother," the boy said, his voice husky, "*almost* the only support. She manages to secure work one day in a week."

The merchant was pleased with the boy's preciseness.

The head book-keeper, an old gray-haired gentleman, with a benign face, had turned from his desk, attracted by the boy's voice and the character of his replies.

"Where were you last employed?" Mr. Lansing asked.

"At the office of the *Argus*."

"As a compositor?"

"No, but I had expected to be. I was copy-holder, sir."

Mr. Lansing took off his glasses and wiped them.

"Have you recommendations?" he asked.

"No, sir."

"Why not?"

The lad's lips trembled.

"I—was—discharged," came at last, in a faint tone.

"Oh, that is it, eh?" And Mr. Lansing frowned. "No wonder they gave you no recommendation. It strikes me you do not lack assurance. No, I do *not* want a boy."

He spoke with needless acrimony, wheeled round in his chair, and resumed his paper. He was a Church member, and admired nothing so much as integrity of character. Capacity, reliability and a stainless reputation were three things upon which he insisted in the selection of his employes.

The boy's face fell, and he turned to go; but the book-keeper threw him a sign to wait.

He had been strangely drawn toward the boy. There was something manly in his face, something self-contained in his bearing, much that was frank and fearless in his glance.

"Mr. Lansing," the book-keeper said, respectfully, "perhaps it was candor in the boy, and not assurance. Will you allow me to ask him a question?"

"Oh, a dozen of them," replied Mr. Lansing, curtily, not lifting his eyes from his paper.

"Perhaps you should have made one more inquiry," the book-keeper said.

"My, lad, *why* were you discharged?" he asked, as he approached the boy.

"Because I would not work on Sunday," came back in reply, steadily and bravely.

"What is that you say?"

It was Mr. Lansing that spoke, and in a tone more quick and loud than was usual with him. He had thrown down his paper and fixed his keen eyes on the boy.

"I was discharged because I would not work on Sunday," the lad repeated. "They started a Sunday paper in the office last week. The men and boys laughed at me; but I did not care. I could not work on that day, sir."

There was a resolute look on his face, and he seemed to grow an inch or two taller.

"No—and you were right," declared Mr. Lansing, in a strong, gratified voice. "Just sit down a minute."

His opinion of the boy had entirely changed. He left the counting-room with that quick, nervous tread peculiar to him.

In fifteen minutes he returned. He had been over to the office of the *Argus*. The boy's story was correct. The proprietor of the paper, a crusty, impatient old gentleman, had nothing to say in the boy's favor; but the editor and foreman were pronounced in their praise.

"I *do* want a boy," Mr. Lansing said, as he placed his hand on the petitioner's head. "I believe you will suit me. Come here at this hour to-morrow morning."

A grateful look shone on the boy's face.

"Thank you, sir," he said.

He bowed politely, then withdrew.

"Mr. Doyle," said Mr. Lansing to his head book-keeper, "you have taught me a lesson. We can come wide of the truth, and do great injustice to another, simply by *asking one question too few*."—*Golden Days.*

GIRLS OF OTHER LANDS AT WORK.

The theory that girls exist merely as lay figures to display fine drapery and to look pretty is not entertained among half-civilized or savage tribes and nations. The eccentric notion still prevails throughout Asia, Africa, and in some parts of Europe and America, that they are born to labor. In Turkistan and on the Tartar steppes, the Kirghese Sultanas and their daughters, and princesses in whose veins flow the blood of long lines of kings, still milk the sheep, cows, and goats, and perform the menial offices of the household, as the Sanskrit maidens did 6000 years ago in the same localities. They cook, take care of the younger children, make garments, cure the skins of the wild fowl with the feathers on for caps, spin cotton, weave cloth, and tan leather by means of sour milk. In this delectable region, the mother wears rich attire; while the daughter goes in humbler weeds, like Cinderella. If there is a piano, the mother plays on it in the front room of the tent, while the daughter brews the kou-miss, stews the mutton, and broils the camel chops in the back kitchen. This is the benighted condition of patriarchal people who adhere to a nearly obsolete theory of filial duty. Similar ideas prevail throughout India, China, and among the native tribes of Siberia, who have been driven northward by aggressive neighbors. The Tungusian girl gathers the snow, melts it, makes the tea, and the fish soup, sews, and, being skilful in archery, helps to keep the larder supplied with game. The Yakut and Samoyede maidens, and all who dwell along the Arctic Ocean, help in summer to lay up winter supplies, and in winter to perform all necessary domestic duties. The Abyssinian girl grinds corn in the simple mills in use in that country. The Kaffir girl weaves baskets and draws water. The girls in other parts of the Dark Continent pulverize the grain, weave mats, make earthen vessels, and are the hatters of their tribe. The theories of the tribes and nations of Asia and Africa are shared by the Indians of North and South America, who compel the young girls to learn the duties and hardships of life at an early age.—*Anon.*

CHILDREN IN JAPAN.

The character of Japanese houses saves much trouble about children. There are no stairs for them to tumble down, no furniture for them to fall over, no sticky food with which to bedaub themselves. So there is seldom need to reprove them. They are rarely heard to cry, but when they do break forth they make a tremendous racket, yelling with great fierceness. In his travels through the country Professor Morse only once saw boys fighting, and then they were only slapping each other.

The dress of the Japanese children is the same as that of the adult. The sleeves are open on the inner edge, with a pocket on the outer side. The dress is very simple, easy and free, with tucks to be let down as the child grows, so that, as the fashions never change, and the dress is made of strong silk, brocade, or silk and cotton, it will last from ten to twenty years.

The children's shoes are made of blocks of wood, secured with cord. The stocking resembles a mitten, having a separate place for the great toe. As these shoes are lifted only by the toes, the heels make a rattling sound as their owners walk which is quite stunning in a crowd. They are not worn in the house, as they would injure the soft straw mats with which the floors are covered. You leave your shoes at the door. Every house is built with reference to the number of mats required for the floors, each room having from eight to sixteen, and in taking lodging you pay so much for a mat. They think it extravagant in us to require a whole room to ourselves. The Japanese shoe gives perfect freedom to the foot. The beauty of the human foot is only seen in the Japanese. They have no corns, no ingrowing nails, no distorted joints. Our toes are cramped until they are deformed, and are in danger of extinction. The Japanese have the full use of their toes, and to them they are almost like fingers. Nearly every mechanic makes use of his toes in holding his work. Every toe is fully developed. Their shoes cost two cents and will last six months.

The babies are taken care of on the backs of older children, to which they are fastened by loose bands. You will see a dozen little girls, with babies asleep on their backs, engaged in playing battledore, the babies' heads bobbing up and down. This is better than howling in a cradle. The baby sees everything, gets everywhere, gets plenty of pure air, and the sister who carries it gets her shoulders braced back, and doubtless some lessons in patience. It is funny to see the little tots, when they begin to run alone, carrying their dolls on their back.

Where we have one toy the Japanese have a thousand. Everything in art and nature is imitated in miniature. Toys can be bought for half a cent, and elegant ones for eight or ten cents. There are stands on the streets kept by old women, where little girls can buy a spoonful of batter and bake their own toy cakes. Then comes along a man with a long bucketful of soap-[illegible] is a cupful for the hundredth part of a cent (they have coins as small as that) to children, who blow soap bubbles through bamboo reeds. The babies make mud pies and play at keeping house just as ours do. They are taught always to be polite and say "Thank you." If you give a child a penny he will not only thank you at the time, but whenever he meets you again. Politeness, etiquette, filial piety and modesty are taught in all the schools and colleges.

There is no locking of doors, yet the most valuable articles left in your room are safe. A Japanese gentleman inserted in his gate on the public street a most delicately carved panel such as we would place in our parlor, and in a period of five years it was not touched or defaced in any way. Noting the contrast this offers to the state of things in our own country, Professor Morse believes it to be owing to our more careless ways of bringing up our children. It may be said that the Japanese are naturally gentle. Yet they make the fiercest fighters in the world. It is mostly in the bringing up.—*Home Journal.*

BORN AMONG THE ICE-BERGS.

Away up north among the cold icebergs seems a very uncomfortable place to live; and so it would be for you and me, but for Baby Walrus, who is born there and is suited to such a cold place, it is perfectly delightful. There is nothing the chubby little fellow likes as well as taking a nap on a great cake of clear ice, or diving into the cold water. Though born on land, or on ice the walrus is most at home in the water, and well it may be, for as it has only flippers instead of feet and legs, it cannot do anything but flop on the land, while in water it can swim like a fish. It can even dive down and not come up again for an hour.

The full grown walrus is a terrible fellow, almost as big as an elephant, with two great tusks in his upper jaw and a mouth covered with a beard as coarse as so many knitting needles. The baby, however, has no such tusks, and for two years has to be taken care of like any little human baby. And how its mother does love it! and its father, too, for that matter, but it is the mother that takes the greatest care of it. She is usually as gentle as anybody could wish, but touch her baby and you will see a fearful creature. She has tusks and whiskers as well as Papa Walrus, and when she opens her mouth to roar she looks as savage as any animal can.

The walrus has several enemies, and the worst, I am sorry to say, are men who hunt it for its tusks and oil; but the great polar bear is almost as bad as men, and delights in a little baby walrus for dinner above all other things.

When Mamma Walrus sees any powerful enemy trying to catch her baby, she rushes to it, takes it under her flipper, and scuds away through the water as fast as she can. If she is overtaken, she calls all her friends about her, and then woe betide the pursuer, for the angry animals can use their tusks with terrible effect. They have often attacked a boat full of men, and not ceased to fight until the boat was destroyed and the men drowned.

The reason why the walrus does not mind the cold water and the ice is, that it has a thick coating of oily fat under its thick hide, and that keeps it warmer than the warmest furs could make you or me.—*Youth's Companion.*

LITTLE DILLY DALLY.

I don't believe you ever
Knew any one so silly
As the girl I'm going to tell about,—
A little girl named Dilly.
Dilly-dally Dilly!
Oh, she is very slow;
She drags her feet
Along the street,
And dilly-dallies so!

She's always late to breakfast
Without a bit of reason;
For Bridget rings and rings the bell,
And wakes her up in season.
Dilly-dally Dilly,
How can you be so slow?
Why don't you try
To be more spry,
And not dilly-dally so?

'Tis just the same at evening;
And it's really quite distressing
To see the time that Dilly wastes
In dressing and undressing.
Dilly-dally Dilly
Is always in a huff:
If you hurry her
Or worry her,
She says, "There's time enough."

Since she's neither sick nor helpless,
It is quite a serious matter,
That she should be so lazy that
We still keep scolding at her.
Dilly-dally Dilly
It's very wrong, you know,
To do no work
That you can shirk,
And dilly-dally so.

—*Selected.*

HE KNEW ALL ABOUT IT.

"Rex, have you studied your Sunday-school lesson?"

"Not to-night. There isn't any need this time."

"No need! Why not?" said his mother.

"Because," replied Rex, promptly, "the lesson is the story of David and Goliath. I've heard it over and over—It's the one I always liked, you know—till I know all about it. I don't need to look it up, I almost believe I can tell it now better than the teacher can."

"You are sure you know all about it? Very well. Then I will ask you a question on the subject."

"All right. I can answer any number of questions on that story," replied Rex, cheerfully.

"What became of Goliath's sword?"

Rex whistled. Somehow, the promised answer was not so quick and ready as he had expected to have it.

"You remember," explained his mother, "that David cut off the giant's head—not with his own sword, for he had none, but with Goliath's, which he drew out of its sheath for that purpose. And after that, what was done with the sword?"

"Why, I never heard. That isn't in the story, is it?" cried Rex.

"A boy who knows all about it ought to be able to tell," replied his mother, demurely.

And again Rex took refuge in whistling.

"Well, mother, I'll have to own you've caught me this time," he confessed at last; "and now are you going to tell me about it?"

"When you are ready for the lesson," was the answer.

So, at the hint Rex left the shavings, packed his tools, and joined his mother at the library-table among her books and papers with a business-like:

"Now, then, please, mother, what became of the giant's sword?"

"When we hear of the sword again," said the mother, "the shepherd-boy, David, who was at first very dear to King Saul in his strange, dark moods, had become a presence that the fickle king could not bear. David had to flee for his life; and we find him coming to Abimelech the priest, as he flies, asking for food and help. And he asks for something more—a spear or sword. Read what the priest answered, please. Here it is."

Rex looked at the place pointed out, and read thus:

"'And the priest said, 'The sword of Goliath, the Philistine, whom thou slewest in the valley of Elah, behold it is here wrapped in a cloth behind the ephod; if thou wilt take that, take it, for there is no other save that here.' And David said, 'There is none like that; give it me.'"

"Now, that is worth knowing; I'm glad you showed me that, mother," said Rex, heartily. He liked to hear facts.

"I'm sure," responded his mother, "it's a privilege to contribute any information to one who, beforehand, knew all about it."

"O mother, how you do always come up with me!" expostulated the boy; "but I won't say any more against studying this lesson as usual."—*Young Churchman.*

BERRIES AND BRIERS.

One of the surest ways to make home happy is to look on the bright side of things. The boy in this incident not only cheered his mother, but preached a bit of a sermon besides.

A man met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basket full of such nice, ripe fruit?"

"Yes, sir," said Tommy, "she always seems mighty glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on, resolving that henceforth he would hold up the berries and say nothing about the briers—*Southern Churchman.*

Pleasantries.

The sting of a bee is only one-thirty-second of an inch long; it is only your imagination that makes it seem as long as a hoe-handle.

"What is wanted in this country," said the bride as she examined the wedding presents, "is silver service reform; that set is plated."

An editor of a paper in a Pennsylvania town has resigned his position and gone to peddling fish. He can now blow his own horn without having to ask leave of anybody.

The people will have the news. It has just been telegraphed all over the country that the Rev. R. Heber Newton keeps a cow, but whether a brindle or a "mooley" is not stated.

A San Francisco showman is advertising a troupe of educated flies. If he will send one on here to teach others how to walk around the edge of a milk pitcher without falling in, he will gain everlasting fame, says the Boston *Post.*

A certain gentleman recently lost his wife, and a young miss of six years, who came to the funeral, said to his little daughter, of about the same age, "Your pa will marry again, won't he?" "O, yes," was the reply, "but not till after the funeral!"

An old negro and his son called on the editor of a New Orleans newspaper. "I wants my son ter work in yer office, sah." "What can he do?" "Oh! at fust he kaint do nuthin' but edick your paper; but arter awhile, when he learns mo' sense, he ken black your boots an' sweep de flo'."

An old lady, aged sixty, was seated mending her son's stockings in his house in one of the suburbs, when a tramp entered and asked for something to eat. The old lady went to the pantry, and when she came back her gold rimmed spectacles were gone. She said to the tramp, "You've got my specs." He denied it. Quietly laying down the plate, she went to a bureau, took a revolver therefrom, pointed it at the tramp, and told him that if he did not lay "those specs" on the table she would shoot him where he stood. The tramp took the spectacles from his pocket, and mildly laid them down. "Now"' said she, "eat what I have brought for you and get out." He ate and departed. When her son appeared, the old lady, again taking the revolver from the bureau, said to him, "Augustus, how do you cock this weapon."

THE MESSENGER.

—):o:(—

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REV. J. S. KIEFFER, } SYNODICAL EDITORS.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JUNE 18, 1884.

DO NOT SUSPECT AN ENTIRE CLASS.

The late defalcations of bank officers in New York, Pittsburg and other places by which trusted institutions have been wrecked, and families ruined financially, have startled the whole country, and at one time were in a fair way to create a general panic. These defections, like misfortunes and catastrophes, do not seem to come singly. As we have said in another connection, the devil has his revivals and harvests as well as the Good Being, so that we need not be surprised to see groups of these rascalities at almost regular intervals.

In every case they have been the result of speculation with other people's funds; and they ought to illustrate the fact that the moment a man takes the first cent of money given to him in trust and risks it in the expectation of making gains for himself, and then replacing it, he makes a departure from the path of rectitude which is almost certain to land him in disgrace and bring distress upon others.

It is no wonder that these irregular transactions destroy confidence and almost incite those who suffer by them to riot. But there is no use to make the dishonesty of a few men a ground for suspecting an entire class. There are thousands of banks in this country, and the percentage of dishonest officials is, after all, very small. As a rule, they are men of the strictest integrity, and it is cruel to them to make the ribald jest at the expense of the many because of the iniquities of the few. Here is an example of the way it is done: "A boy only fifteen years old was arraigned yesterday in New York, charged with procuring money by fraudulent pretences. It is urged in his behalf that he has been suffering from 'nervous prostration.' He has all the qualifications for a bank cashier." This is an ungenerous fling at all bank officers. No *class* of men could stand if judged in that way. The merchants would all be brought under suspicion, if made responsible for an absconding clerk; and ministers of the Gospel would have no standing in the eyes of the public, if covered with the disgrace of a fallen brother. Besides, it is cruel to the public to undermine their faith in trusted ones. In the midst of the outcry made against defaulters, we put in this plea for those who have been faithful to the interests confided to them.

EDITORIAL CORRESPONDENCE.

NORTH WALES, June 9th, 1884.

We had seen the roses in the yards of the city; we knew too from the time of the year that osage orange was blooming in the old church-yard at Chambersburg, and that the wild azalias were decorating the mountains of southern Pennsylvania, but we did not realize the wealth of June verdure that was clothing the fields, until we came to this place to attend the annual meeting of the Philadelphia Classis. Those who may not be able to get away from brick walls for months, hardly know what progress the regular seasons are making and they may be surprised to see the vast area of emerald greenness with which the summer has opened. The ride hither was a delightful one through a beautiful suburb highly improved by country seats which seem to crown every hill top.

North Wales may be an old settlement for aught we know, but the village is new. The houses look as if they had been recently built, and the thrifty people seem to have a laudable pride in keeping them in good order. The dwellings are set back from the streets, and have yards in front of them, and in many of these, beautiful flowers are cultivated. The citizens established quite a name for hospitality during the sessions of the Classis, and the good cheer furnished by the kind hearts and skillful hands of the housewives will long be remembered. True one man whose strawberry patch was next to the church had a scare crow in his garden, but he was not to be blamed for that when there were so many preachers about. The wonder is that he did not watch the place with a bull dog and a shot gun.

The Classis was organized on Friday evening, by the election of Rev. Silas P. Mauger, President. The attendance was not full at first; but the brethren came in by degrees, and the gauntlet they had to run in getting excused has perhaps taught the delinquents a lesson. Two prominent members of the Classis, Rev. Jesse B Knipe and Charles W. Shultz, were kept away by the infirmities of age. They were promptly excused, and messages of Christian regard were sent to them. Father Knipe, who is over eighty years old, and has been in the active work of the ministry in Chester county for over fifty years, was reported quite ill, and the Classis properly suspended its regular work and offered special supplications to Almighty God on his behalf. The labors of this venerable man of God have been most abundant, and the esteem in which he is held by every one, is a refutation of the idea that faithful work does not bring a reward even in this world.

The religious services held during the sessions were largely attended. The house was not large enough to accommodate the people on Sunday morning, when the Communion was administered; and at all the evening services the church was crowded by appreciative listeners to the preached word. We were not able to be present at the meeting of the Sunday-school, but the addresses made are spoken of as having been unusually good. The Missionary Meeting, on Monday evening, we think helped to excite an interest in the good work. At this meeting attention was called to the paucity of candidates for the Christian ministry, and this is a subject that cannot be referred to too often or too earnestly. It is painful to think that this Classis with over three thousand communicants reports but three young men who have the work of preaching the gospel in view. This is not because there are not scores and hundreds of promising boys within the bounds of the Classis, but because their attention has not been called to the subject.

The proceedings of the Classis were exceptionally harmonious and pleasant. The action taken was marked by great unanimity. There were little spats during the debates that helped to make things lively, but there were no railing accusations or insinuations that involved the orthodoxy or honesty of brethren. The members of the Classis seemed to get nearer together socially, and when the sessions closed they parted with regret. All this contrasted very favorably with meetings of the body in years past, and it is doubtless due in large part to the "Peace Movement."

The next annual meeting will be held in the First Reformed Church in this city, at the corner of Tenth and Wallace streets. This is the successor of the old Race Street Church, which, as we told Dr. Van Horn in pleasantry, was the spot where the American Eagle has so often gone to scream. However, that is all over now, and we trust that next year the lion and the lamb will lie down together with no one to be able to tell which is the lion and which the lamb.

The sudden death of Hon. Hiester Clymer which took place on the evening of the 11th inst., has caused great sorrow not only in Reading where he resided, but among a large circle of friends throughout Pennsylvania and beyond its borders. He was widely known as identified with the political movements of the state and nation; and although he was a man of strong convictions he was esteemed by those who differed from him, on account of his personal accomplishments and his unsullied honor.

The officers of the Assembly of the Free Church of Scotland seem to be well paid. The moderator receives one thousand dollars, and the clerks two thousand two hundred and fifty dollars per annum. It may be that they have more to do across the water than they have here, but we doubt it.

A movement is on foot for the establishment of a college, hospital and training-school for nurses in Japan. The object of it is, not only to give the Japanese the advantages of science for the alleviation of suffering but to make such help an auxiliary power in bringing them under the influence of Christianity. The movement originated with Dr. John C. Berry, formerly of Maine, but for twenty years a medical missionary in the east. Wealthy men, mainly of the Episcopal Church in this city, have undertaken to advance the interest in connection with similar bodies in other places. Forty five thousand dollars will be required to endow one professorship.

The Lutheran Ministerium at Reading wrestled mightily in determining whether it should allow its preachers to occupy the pulpits of other denominations, and concluded to leave the matter to each man's conscience. The difficulty with some dear brethren is that they construe the courtesies extended to them, into an intimation that people of other churches are dying to hear them preach. That is not what is the matter.

The *New York Observer* says the hammering of the Board of Publication has been part of the annual work of the General Assembly for long years—ever since Dr. Robert J. Breckenridge commenced the work of pounding it. The Presbyterian Board is not the only one that has received these stated pummelings, although we do not hear so much of it in our Church. A good way to cure the pugilists would be to place them on the Board and keep them there long enough to prove their own inability to do better than other people have done.

The United Presbyterians are likely to split upon the question of the use of instrumental music in their churches. At the late meeting of the Assembly in St. Louis, the attempt to reverse the action of last year, removing the prohibition, failed. It was determined to let good enough alone, and the minority has called a convention to meet in Xenia, Ohio, next September, to consider the question of seceding from the present organization.

COMING HOME FROM SCHOOL.

About this time many young persons are coming home from school or college. There are some things which such persons would do well to consider.

It is a great privilege to be receiving an education; it is also a great responsibility. The educated are comparatively few; and they owe something to the uneducated and uncultivated many. In going home, many of you will come in contact with those to whom the learning and culture of the schools are as "a fountain shut up and a [illegible] sealed;" whose daily lives are hard, dull, uninteresting, and full of drudgery. Go among them in the spirit of warm hearted sympathy and loving-kindness. Go among them to be in whatever degree may be possible, a light and a help to their lives. Suffer not the culture which you are acquiring to alienate you from your own people. Beware of that selfishness into which educated persons are in danger of falling. That culture is purchased at too high a price, which isolates a man from his fellow-men, which destroys his sympathy with the toiling and struggling "masses," which is regarded as a posession exclusively for himself, and not for others also. Every educated person ought to be a radiating center of beneficent and gracious influence, uplifting, enriching, cheering and refining the less favored lives of those around him, wherever his lot may be cast. The "sweetness and light" of his culture ought to go forth on an errand of mercy, and to become a comfort and a blessing to many.

Here, as everywhere, our Saviour is our great example. Though He came from the courts of heaven, His culture was not too fine for Him to descend, and that too, without any appearance of condescension, to the lowest level of human life. He made Himself one with men; lived among men; sympathized with them; gave Himself for them. Nor did this culture ever lose any of its brightness from its contact with human life in its most uncultured forms. And when, having died for men, He was glorified by His resurrection and ascension, seated at the right hand of the throne of God, and given "a name that is above every name;" what was all this for? Was it simply for Himself that He might be the first of all, and His name above all others? No: there was nothing in it all for Himself exclusively; it was all for others. The object and the result of His glorification are stated in His own words: "I, if I be lifted up from the earth, *will draw all men unto Me.*" They are wonderful words; sending forth their meaning in a thousand different directions. We speak reverently, and not without a solemn sense of the deeper meaning of these solemn words, when we say that they contain a lesson, well worth pondering for every one who, by being educated, is being "lifted up" above his fellow-men.

You are coming home from seminary or college. Let your light shine. It may, after all, not be as much of a light as you have imagined. But, such as it is, hide it not under a bushel; let it shine, and it will grow stronger and brighter in the shining. Be not above taking an interest in the homely affairs of home and of the community in which you live. And do so cordially, and without any appearance of condescension; for there is no condescension in it. Scorn not to be useful. Exercise your gifts. Sing in the choir, teach in the Sunday school; whatever is to be done, think yourself happy in having an opportunity to lend a hand. May you have a pleasant vacation, and may your coming home be a blessing to the home, and to the self-denying parents who are struggling to give you the blessing of an education.

J. S. K.

THE SPIRIT'S WORK.

The festival of Whitsuntide is one which might, with propriety, be more fully recognized and more generally observed than it is at present. The event which it commemorates yields to no other in the history of Redemption in far reaching importance and gloriously beneficent results for the human race. God's grand purpose, in the gift of His Son, and the Savior's great work, in the Redemption of the world, are made effective for the human race only by the advent and operations of the Holy Spirit. By the express direction of Christ, the apostles did not begin the work of Evangelization until the day of Pentecost had fully come; when the Holy Ghost descended upon them and filled them with His presence. It was in the power of the Spirit that they began to preach. It was the inspiring presence of the Spirit and the wonder-working aid of the Spirit that made their preaching effective and brought about the vast results which they were permitted to witness as the fruits of their labors.

Whitsunday is the birthday of the church. The disciples themselves were only brought into full communion with Christ when the same Spirit began to dwell in them which was also in Christ. The Spirit took of the things of Christ and made them over to the Eleven. These "things of Christ" were the results of His conflict with and His conquest of sin and death. There is a sense in which Christ's work was complete when He had ascended to Heaven. Now a new start is to be made. Redemption is to become of practical account for the individual members of the human race. Each believer is to be brought to share in the full effect of what Christ had done. To bring this about is the office of the Holy Spirit. He is "the Lord, the giver of life," as one of the ancient creeds has it. He gives the new life to men. They become regenerate by Him. They are born of water and of the Spirit. The Spirit comes into their hearts and builds them into one body with Christ. This wonderful experience came to the disciples on the day of Pentecost—the first Whit Sunday, when they were all filled with the Holy Ghost. It came on the evening of the same world-historical day to the three thousand who believed through their efforts. And it has been coming daily, since that day, to a constantly increasing number of such as have been saved. Well may we look upon this day as one of the first of days, and celebrate, with impressive ceremonies, the event which it calls to mind. We should be more and more impressed with the importance of this event with every returning anniversary of its occurrence.

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PALATINATE COLLEGE.

Charles Emory Smith, Esq., editor of the Philadelphia *Press*, will deliver the address before the Palatinate Literary Society on Wednesday afternoon, June 18th, at 2 o'clock. In the evening of that day the anniversary of the Society will be celebrated, and on Thursday, the 19th inst., the commencement exercises will take place. We regret that this information was not sent to us in time for last week's issue.

Rev. H. K. Binkley has obtained twenty new subscribers for the MESSENGER and twenty-four for the *Hausefreund*, in the Sinking Spring charge, Berks county, Pa., of which Rev. William J. Kershner is pastor. Only one fourth of the charge has been canvassed and we are led to look for large returns in future.

We understand that Rev. W. M. Reily, Ph. D., has been elected Principal of Allentown Female College. It is probable he will accept.

Communications.

THE SAN FRANCISCO MISSION.

41 Eleventh St., San Francisco, Cal., June 3, 1884.

Mr. Editor:—I left New York on Friday forenoon, May 23, and arrived here on Saturday, May 31, having stopped over two days in Iowa, for the purpose of visiting some relatives, and about six hours at Ogden, U. T., for the purpose of running down to Salt Lake City. I stood the trip well, and was delighted with it. The finest part of it was the passage over the Sierra mountains, and the descent down their western slope. It was night, but the moon was up. As I lay in the car, and was rolling along over the bridges that span the valleys and chasms, I looked out upon the mountains covered with snow and evergreen trees, and fairly drank in the grand scenery that was presented to my view. I looked and looked until I fell asleep, and then I dreamt of my loved ones in Lancaster, and of my former home in Oley. When I awoke, we were at Sacramento. We rode along the Sacramento River to Benicia, where the train shot into a ferry boat, which took it to the opposite side of the river. The passage from Oakland, the western terminus of the Central Pacific Railroad, across the bay to San Francisco, is delightful. As I looked out upon the bay, and away out into the Pacific Ocean, studded with ships and boats of all kinds, and from all parts of the world, I asked myself: "Am I awake, or do I dream?"

For the information of the little readers of the MESSENGER I would say that at Humboldt, Nevada, I saw a large group of Indians, among them a genuine papoose, strapped to the back of its mother, in a kind of cradle made of willow withes. The Indian baby was amusing itself with a red ball, and was cheerful and contented. Indian babies are not allowed to cry. They get weaned early from that ugly and superfluous habit. I wonder what the white babies would do if they were not allowed to cry and kick. I think they would make very wry faces, to say the least of it.

But to come back. On my arrival at San Francisco I met with a very hospitable reception on the part of the members of the congregation. Last Sunday forenoon I preached my first sermon. It gave satisfaction. There were fifty persons present. The attendance will, of course, increase. The congregation had been without a pastor for nearly a year. We did not have communion as had been contemplated but postponed it two weeks. The ordinary basket collection amounted to $5.20. There were no pennies in it; only quarters, dimes, and half-dimes. It is not customary here to give a penny, the people knowing that Alexander, the coppersmith, is dead. Why don't the people in the East do likewise? Some do, but many seem to think they dare not give more than a penny.

The church was tastefully decorated with flowers and evergreens. Among the flowers I noticed at least a dozen large, snow-white lilies, on which the eyes of the ladies in the East would have looked with delight. On the altar and the pulpit stood magnificent bouquets of lilies, roses, fox-gloves, Canterbury bel's, Marguerites, etc. On my return to my room, after service, I found on my table a large bouquet of choice flowers, and a dishfull of large, delicious cherries. When I entered the church, the people said: "Willkommen, Herr Pastor. Wir sind froh, dass Sie gekommen sind. Der Herr sei mit Ihren, und segre Sie." The church is small, but neat. It stands on a valuable lot located in a part of the city that is rapidly improving. Like the[illegible] staunch, liberal, reliable and intelligent Reformed material here, and all that is wanted to make our church a success in California is ministers that are sound in the Reformed faith and clean in life—devoted, earnest, zealous, prudent, persevering men, who will not despise the day of small things, but are willing to begin at the bottom and work onward and upward. There have been such men here, and they did a good work; but, unfortunately, the opposite kind has also been here, and they well nigh broke down the cause of Reformed missions here. That matters are not worse than they are, is owing to the truly Reformed spirit of most of the members, and to the tenacity with which they consequently cling to the church of their fathers. Given such men as I have indicated, and California Missions will be an assured success. Let us have as soon as possible such men.

I lodge in a well-furnished room in a private house, near the church, where I have all the conveniences I can wish. The congregation pays the rent. I take my meals at a cheap eating-house, where I get a splendid dinner for 25 cents. Next Sunday I will have two baptisms. Next Wednesday evening a congregational meeting will be held in the church, to transact important business. I have already taken steps to revive the San Francisco Classis. We will meet in the latter part of this present month. I mean business.

The climate is delightful, yet one must get used to it. It seems to affect me unfavorably, at times. More anon. Yours in Christ,

D. E. SCHOEDLER.

P. S.—The congregation here is not only willing, but anxious to have English preaching. Many of the members speak English well, and the younger members all understand and speak it. One of the elders thinks an English congregation should be organized, which could occupy the church in the evening of each Sunday. I shall immediately make an effort in this direction.

Hausfreund please copy.

GETTYSBURG CLASSIS.

This Classis held its second annual meeting in the village of Spring Grove, York county, Pa., beginning its sessions on the evening of May 29, and ending them on the evening of the 31st.

All the ministers were in attendance, and all the charges but two were represented by delegated elders. Rev. D. N. Dittmar was chosen president; Rev. J. Kretzing, corresponding secretary; Elder H. J. Myers, treasurer. Rev. W. K. Zieber is stated clerk.

Two brethren were received from Lehigh Classis, to wit: Rev. J. H. Hartman, who has been called to the pastorate of Lischey's charge, to which Spring Grove congregation belongs; and the Licentiate, F. A. Guth, pastor elect of the Jefferson charge. Brother Hartman was installed pastor on Sunday, June 1st, and on the same day Bro. Guth was ordained and installed at Jefferson.

The meeting of Classis was very pleasant, and its proceedings harmonious. Much business was transacted with commendable despatch and careful deliberation.

The Overture from the General Synod on the "Directory of Worship," was the most important matter claiming the attention of the brethren. Some of the pastors had not seen the Directory until the official copy was handed to Classis. It was felt that an ordinance of such gravity needed more consideration than could be given to it at that time and place. The constitutional requirement making it "the duty of every Classis to decide upon such ordinance at its first annual meeting after it shall have been proposed by the General Synod," was somewhat embarrassing.

But the brethren, believing that they were not violating the spirit of the constitution, resolved to take sufficient time, carefully and prayerfully, to examine the Directory, and so deferred final action to the next annual meeting.

Rev. Dr. M. Kieffer, feeling himself unable to resume the labors of the pastorate, and yet anxious to render service to the church, informed Classis that he had undertaken to secure a more complete endowment of the Theological Seminary at Tiffin, Ohio, in which he had once been a Professor. Classis listened with pleasure to the doctor's statements, and wished him abundant success in his enterprise.

There was another matter brought to the notice of Classis which deserves public record. About six months ago, two aged maiden sisters, Susan and Anna Maria Ditzler, for a quarter of a century faithful and devoted members of the Reformed Church at Hanover, York county, Pa., gave a deed of trust to Elder Henry Wirt, conveying to him, for church purposes, two bonds worth together $1100. By the death of these pious sisters—the one following the other closely to the heavenly rest—the 2d Reformed congregation of Hanover received $200, and Gettysburg Classis $900, the latter named sum "to be applied, one-third to Home Missions, one-third to Foreign Missions, and one-third to the support of indigent young men in preparing for the ministry." After the death of the older of the Ditzler sisters, the other, confident that she also would soon depart, made her last will and testament, in which benevolent objects of the church are again remembered, and the 2d congregation of Hanover is made residuary legatee, and will get about $1500. There is now on record in the Minute Book of Gettysburg Classis the following action:

"*Resolved*, That we, as a Classis, in the name and in behalf of the church, receive with grateful hearts the bequest of Misses Susan and Anna Maria Ditzler, deceased; that we commend to all the members of our communion the noble example of their holy lives so faithfully spent in the service of Christ, and especially do we commend the last and crowning act of their lives in consecrating upon the altar of the Gospel, for the extension of Christ's Kingdom, all of the possessions which God had committed to their trust."

Intensively and extensively the work of the Lord has prospered within the bounds of Gettysburg Classis. One year ago Classis had eleven ministers, now it has thirteen, and will soon receive another; then there were nine charges, now there are eleven; then there were twenty-six congregations, now there are twenty-nine, of which two were organized during the year. Two new churches were erected, and the corner-stone of another has just been laid. Less than thirty years ago only four pastors ministered to the Reformed congregations then found in the territory, now occupied by Gettysburg Classis. Individual congregations of the Classis contribute now a larger annual sum for benevolent purposes than was given by the whole body of the congregations in these earlier days.

Encouraged by the success crowning its efforts during the past classical year, Classis now turns its attention and effort towards recovering ground lost to the church a generation ago, and bringing to life again and to Christian activity a number of once flourishing congregations.

The next yearly meeting of the Classis will be held at Arendsville, Adams county, Pa., on the Thursday after Trinity Sunday, June 4, 1885.

STATED CLERK.

INSTALLATION.

The Rev. Milton H. Groh was installed pastor of the Landisburg charge, on the evening of the 5th inst., in the Reformed church, at Elliottsburg, Pa., by a committee of the Carlisle Classis.

The Rev. F. S. Lindaman, of Blair, charged the pastor; the Rev. James R. Lewis, of Dun cannon, the people; and the Rev. W. R. H. Deatrich, of Newport, performed the act of installation.

The service was largely attended. Representatives were present from all the congregations composing the charge, who extended an hearty welcome to the newly installed pastor. The music and floral decorations were in keeping with the spirit and cultured taste of this congregation. Miss Harbaugh presided at the organ.

Brother Groh enters upon his parochial work, in the Landisburg charge, with much encouragement. D.

ALLEGHENY CLASSIS.

This Classis convened in annual sessions in the Reformed church, Sugar Creek charge, Armstrong county, Pa., May 28, 1884, at 7.30 P. M. The president, Rev. H. D. Darbaker, preached the opening sermon from Phil. 3: 20, "For our conversation is in heaven."

Rev. J. May was elected president for the ensuing year. Rev. J. W. Alspach was elected corresponding secretary, and Elder T. J. Craig, re-elected treasurer.

All the ministers were present except Rev. C. Knepper, who was excused. Five of the charges were represented by delegates.

The reading of parochial reports and statistics was a most interesting feature of the meeting, and elicited some discussion, which resulted in a resolution making "Family Visitation," the subject for discussion on Thursday evening. Friday evening was devoted to the discussion of the "Necessity and benefit of Prayer-meeting." "Sunday-school Work" was discussed on Saturday evening. Sunday evening was devoted to the "Missionary Cause." The meetings throughout were well attended by the congregation, and a deep interest manifested.

The report on Minutes of Classis showed that the work of special committees was attended to, and as a general thing, all requests acquiesced in by congregations and charges.

Rev. D. B. Lady was received from Westmoreland Classis, and his name placed on the roll of this Classis. A call to him from Newcastle charge was confirmed, and Revs. J. W. Alspach, P. C. Prugh, and Elder Bert appointed a committee to install him.

The pastoral relation existing between the Butler charge and Rev. T. F. Stauffer, was dissolved, and Revs. J. W. Alspach, P. C. Prugh, and D. B. Lady appointed a committee to supply and aid the charge in securing a pastor.

The Directory of Worship, sent down by the General Synod, was placed in the hands of a special committee consisting of Revs. D. B. Lady, J. H. Prugh and H. D. Darbaker, to report at next annual sessions.

Rev. F. A. Edmonds was dismissed to the Eastern Ohio Classis.

All items referred to Classis by Synod were adopted.

Revs. D. B. Lady, P. C. Prugh, and C. Knepper were appointed a committee on Supply to Harmony charge. Revs. J. W. Alspach, P. C. Prugh and J. May are to supply Sugar Creek charge; and Revs. J. W. Alspach, P. C. Prugh, and D. B. Lady constitute a committee to visit the Hoshew charge, in reference to the pastor's salary.

Rev. M. F. Frank, of Miami Classis, Synod of Ohio, was present as an advisory member, as also was Rev. D. B. Lady, of Westmoreland Classis, until he was received and enrolled as a member of this Classis.

The usual vote of thanks, for the kind hospitality of Sugar Creek charge, in entertaining members of Classis, was passed by a unanimous vote.

Rev. J. May preached the sermon at preparatory service before a large audience. The altar services were conducted by the Stated Clerk. On Sunday morning the church was filled to overflowing. Rev. D. B. Lady preached the sermon; the altar service was conducted by the President. Rev. P. C. Prugh administered the rite of confirmation, and assisted the President at the altar.

The Sunday school meeting at 3 P. M., was a success. Revs P. C. Prugh and D. B. Lady delivering addresses.

Statistics.—Ministers, 8; congregations, 13; members, 1305; unconfirmed, 878; infant baptisms, 50; adult baptisms, 2; confirmed, 57; by certificate or renewal, 93; communed, 1065; dismissed, 30; erasure of names, 66; deaths, 25; Sunday schools, 12; Sunday-school scholars, 1038; contributed to benevolent purposes, $1534 49; congregational purposes, $8765 60; Minutes of Synod, 90

The Reformed church, Turtle Creek, Pa., was chosen as the place of our next annual meeting, beginning Thursday before Whitsunday, May 21, 1885, at 7.30 P. M.

T. F. STAUFFER,
Stated Clerk.

ABSTRACT OF THE MINUTES OF THE CLASSIS OF JUNIATA.

The first annual meeting of the Classis of Juniata convened in the Reformed church at St. Clairsville, Bedford county, Pa., on the evening of Wednesday, April 23rd, 1884, at 7 30 o'clock. On account of the temporary illness of the retiring president, Rev. Dr. Jno. M. Titzel, the opening sermon was preached by the Stated Clerk, from the text, Philip. 1: 17, "I am set for the defence of the Gospel."

The following persons were elected officers of Classis for the current year: Rev. Albert G. Dole, president; Rev. Fredk. A. Rupley, treasurer; Rev. Wm. I. Stewart, corresponding secretary. Rev. J. David Miller is the stated clerk.

The Licentiate, Edgar S. Hassler, was received from the Classis of Mercersburg, and a committee appointed to ordain him to the holy ministry, and install him pastor of the St. Clairsville charge, which duty was attended to on Friday, April 25, Rev. F. A. Rupley preaching the sermon.

The Classis at the meeting for organization in 1883, passed a resolution commending the society for the relief of disabled ministers, and the widows of ministers, to pastors and congregations, and enjoined upon the taking up of annual collections for the benefit of said society, instructed the treasurer to hold such monies until the sum of sixty-five dollars was raised, and then beginning at the head of the roll of ministers, the one standing first, not already a life member, his name should be sent to the treasurer of said society, together with the $65 so collected, and he be constituted a life member, and so on until all were life members.

The Treasurer of Classis reported, in accordance with this action, that he had in his hands the sum required to constitute a brother a life member, and asked Classis to designate the person entitled to such life membership.

The election for delegates to the General Synod was made the special order for the opening of the Friday afternoon session, when Revs. Jno. M. Titzel, D. D., and F. A. Rupley were elected delegates *primarii*; and Revs. A. G. Dole and Ellis N. Kremer, *secundi*; and Elders Job M Shoemaker and Joshua L Reifsnyder, *primarii*; and Tobias Foreman and John Dittmar, *secundi*.

The resignation of Rev. Cyrus H. Reiter as pastor of the Orbisonia charge was presented, which was, on motion, accepted, and the pastoral relation dissolved. Revs. C. H. Reiter, H. F. Long, and A. G. Dole were appointed a committee of supply for the charge.

Revs Jno. M. Titzel, D. D., H. F. Long, and F. A. Rupley were appointed a committee of supply for the Alexandria charge.

Rev. H. S. Garner was dismissed to the Westmoreland Classis, and Revs. E H. Dieffenbacher, C. S. Slagle and E. S. Hassler appointed a committee of supply for the Schellsburg charge.

The committees appointed for the several districts, to arrange for and hold Sunday-school and Missionary Festivals reported having attended to the duties assigned to them, and that the Sunday-school and Mission work was progressing in the Classis. The first district is composed of Bedford county, and Revs. C. S. Slagle, Wm. I. Stewart and E. H. Dieffenbacher are the committee appointed to carry forward the work during the present classical year. The second district is composed of Blair and Huntingdon counties, and Revs. J. David Miller, John M. Titzel, D. D, and Adam G. Fouse, Esq., the committee for the current year.

The Classis adopted all the recommendations of the Synod of the Potomac, and accepted the amounts assessed for the several objects.

The Joint Consistory of the Huntingdon charge asked Classis to give a deliverance on dancing. The matter was referred to a committee who subsequently reported as follows:

"Your committee believe that dancing in a social or in a public company has a demoralizing effect in that it leads off the young from the path of activity in the Christian life, and deters those who are non Christians from uniting with the Church. Therefore we offer the following resolution:

Resolved, That this Classis requests all the members of the Reformed church under its care to refrain from dancing."

On the subject of intemperance, the committee appointed for the purpose, reported as follows:—

"WHEREAS, The evil of intemperance is apparently on the increase, in spite of the strenuous efforts that are made for its counteraction, and,

WHEREAS, The only true remedy for the evil lies in Christ, His Gospel and His Church, and,

WHEREAS, All Christians are in Christ, the Light of the world, and should use all their influence and power to eradicate this evil, therefore,

Resolved, That the Juniata Classis hereby expresses her strong disapproval of the manufacture, sale, and use of ardent spirits as a beverage, and instructs her ministers, elders, and membership to watch and pray; and let their light so shine before men that this evil may be counteracted and abolished with the help and blessing of God."

The evil of lasciviousness being recognized as one of the greatest, if not the greatest, afflicting the country, the subject was referred to a committee, who offered the following:

"Your committee appointed to express the sense of the Classis in regard to the sin of lasciviousness, report:

WHEREAS, The sin of lasciviousness is one of the greatest, if not the greatest, sin of the age, undermining the foundations of society and the family, threatening the life of the State, and impeding the growth and influence of the church; and,

WHEREAS, The records of our hospitals and almshouses bear sad witness to the terrible physical and mental effects of this sin, therefore,

Resolved, That attention of parents, officers and pastors be and hereby is directed to this growing evil.

Resolved, That we affectionately urge upon parents the necessity of guarding their children against the temptations by which they are surrounded, and to bring them up chastely and modestly in the fear of God.

Resolved, That our pastors in their catechetical and ministerial instructions give more positive teaching on this subject."

The work of Missions is receiving the attention of the pastors and congregations of Classis, and Juniata hopes to be able to do her whole duty in this direction.

The beneficiary student, Daniel G. Hetrick, was continued, and an additional annual appropriation of $25 allowed him. Messrs. Homer S. May and David M. Wolff, members of the St. John's congregation at Martinsburg, Pa., made application, through the pastor, to be taken under the care of Classis as beneficiary students. They were referred to a committee for examination, who subsequently reported their examination satisfactory, and these young gentlemen were taken under the care of the Classis, to pursue their studies at the Juniata Collegiate Institute, Professor P. Howard Bridenbaugh, principal.

The usual vote of thanks to the members and friends of the Reformed church at St. Clairsville, for their hospitality during the sessions of Classis was passed, and the pastor loci requested to publish the same from the pulpit.

STATED CLERK.

CORNER-STONE LAYING.

According to previous announcement the corner-stone of the new Salem's Reformed church, Clover Creek, of which Rev. J. David Miller is pastor, was laid with appropriate religious ceremonies, on Ascension Day, Thursday, May 22d, 1884. Rev. F. A. Rupley preached the sermon on the occasion. Revs. A. G. Dole, W. A. Long, I. N. Peightal, and Edgar S. Hassler were also present, and took part in the service.

At the conclusion of the sermon, the pastor performed the ceremony of laying the corner-stone. There was a large congregation present, evincing much interest in the service. The work will be pushed forward to completion—the building committee hoping to be able to have the church ready for dedication by Thanksgiving Day.

MERCERSBURG COLLEGE.

The examinations of the graduating class of young ladies in Mercersburg College took place on May 29th and 30th. After listening to them one of the spectators wrote out his impressions in the form of a letter addressed to the President of the Institution. It was signed by a number of others, and is as follows:

"Mercersburg, June 2d, 1884.

"Rev. GEO. W. AUGHINBAUGH, D. D.

"*Dear Sir*:—It was our good fortune to be present at the final examination of the Senior Class of Mercersburg College, held on Thursday and Friday of last week. We now wish to express the complete gratification which the result of these exercises afforded us. The examinations of the young ladies, who comprise the graduating class at the approaching commencement, were rigid and thorough, and were conducted with the utmost fairness and impartiality, their sole object being obviously a desire on your part to exhibit the progress which they have made in their several studies.

"The class passed through the severe ordeal most successfully and creditably, and showed a gratifying and, we may say, a remarkable proficiency in the several branches in which it was so thoroughly drilled. This clearly evinces the [illegible] has received [illegible] herself and assistants, and we feel that it is due to you and them thus formally to express our full appreciation of your efforts to secure for the students of the college a liberal education

"Permit us, further, to assure you of our full sympathy with you in your zealous and noble effort to place the honored institution over which you preside, on a basis of permanent success and usefulness. We are justified in the belief as well as in the hope that through your enlightened and earnest labors, much of the renown and prosperity, which marked its past history, may be restored. We are, with much regard, faithfully your friends."

The author of the above letter is a member of the Lutheran Church, a fine scholar, interested in educational and scientific affairs, and an upright Christian gentleman. H. M. R.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Philadelphia. — *St. John's Mission.*—Rev. Geo. H Johnston, pastor. The Mission in West Philadelphia, known as St. John's Reformed church, has had its Charter amended, bringing it into simpler form and more in accord with the form of Charter adopted by the General Synod. In this connection the name of the congregation has been changed to "Reformed Church of the Strangers," by which name it will hereafter be known.

Elk Lick, Pa.—Wilhelm Church.—The holy communion was observed in the Wilhelm church on Whitsunday. Five were added to the church, making 48 in the charge this spring, and 64 during the year. The charge is growing rapidly in numbers and liberality. William E. Hoy, a student of the senior class of the Theological Seminary, Lancaster, Pa., is very acceptably assisting the pastor, Rev. C. U. Heilman, during the summer vacation.

Frederick, Md.—We clip the following from "The Morning Call" of Frederick, Md.:—Rev. Dr. E. R. Eschbach, the popular pastor of the Evangelical Reformed church, of this city, on Sunday, 8th inst., preached his tenth anniversary sermon as pastor in this city. It was of unusual interest to the congregation, showing as it did, the work accomplished by both pas or and congregation during that period which principally is as follows: Number of baptisms, 384; confirmations, 306; funerals, 305; marriages, 154; sermons preached, 1103; lectures and addresses delivered, 1187; pastoral calls, 5,767. Amount contributed for general benevolence, outside of congregation, $13 056.86; current expenses, $41,755.70, making a total of $54 812.56; communicants at present time, 576. The improvements made during that period were as follows: In 1875 a monument was erected over the grave of Rev. Dr. Zacharias, former pastor of the church; the granite steps and railing in front of the church was repaired and a skylight placed upon the dome. In 1876 the church was refrescoed, repainted and a new carpet put in, as was also the present fine organ. In 1878 a new and extensive Sunday-school library was purchased and extensive repairs made to both church and parsonage. In 1879 the steeple was repaired and repainted, and in 1880 the present fine chapel was built. The church is in a most flourishing condition and the zeal with which the pastor and members work and the amounts subscribed shows their whole hearts are in the work. May they always prosper as well.

Also the following: Pleasant Hill Union Chapel, situated a few miles north-west of this city, was dedicated with impressive ceremonies on Sunday afternoon, 8th inst. The building, which is a very handsome structure, was filled to its utmost capacity with an interested audience. Rev. Dr. Diehl, pastor of the Evan. Lutheran church of this city read the dedicatory services and was followed by Rev. Dr. Eschbach, pastor of the Evan Reformed church, also of this city, with an interesting sermon. Rev. Dr. Dashiel, pastor of the M E church, made some remarks, and conducted the collection. He succeeded in raising nearly $600—a good collection considering the fact that the country in which the chapel is situated is not as thickly settled and as wealthy as some other sections of the county.

Continued on Eighth Page.

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We are ready to fill orders for the *Directory of Worship*, which was presented by the Committee appointed by the General Synod, Tiffin, O., 1881, to the late General Synod held in Baltimore, Md., and approved and sent down by the Synod to the Classes for adoption or rejection. The price—as fixed by the Synod—is 60 cents per copy. On receipt of this amount, and 6 cents additional to pay postage (if to be sent by mail), all orders will be promptly filled.

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Miscellaneous.

IN THE BRIDLE-PATH.

Howard Glyndon.

They ride, they ride with slackened rein,
Facing the sinking sun,
And he is telling her over again,
The tale that never is done—
The tale that's as old as the bending blue,
And as old as the singing sea—
And it never has happened that one of two
Marveled what it could be.

It never has happend that one of two,
Blithe boy, glad girl, together—
Who have felt that to love was enough to do
In the sweet and the sunny weather—
But have found right words for the songs of birds
In the greenery overhead;
For to build the nest in the spring is best,
And 'tis best in the spring to wed.

Oh, and he rides at her bridle-rein,
And he bends him to her ear,
With the musical tones of the old refrain
That ladies delight to hear,
And his words are pleasant as rain that patters
Now on the laughing leaves,
And kind as the cheery sun that flatters
The gold of the harvest sheaves.

And his hand it is on her bridle-rein,
And his look it is on her cheek—
He needs not to tell her over again
Of the guerdon that he would seek—
But oh, the telling! 'tis like the smelling
Of the mignonette and the rose;
For no matter how long you sing love's song,
You can never come to its close!

—*Harper's Weekly.*

Selections.

The man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Cæsar's household.—*Spurgeon.*

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

A rupture in the friendship of sensitive and refined natures is generally serious in its consequences. Coarse stones, when fractured, may be cemented again; precious ones never.

It fortifies my soul to know
That, though I perish, Truth is so;
That, however I stray and range,
Whate'er I do, Thou dost not change.
I stedier step when I recall
That, if I slip, Thou dost not fall.

—*Arthur Hugh Clough.*

It implies a want of feeling, amounting almost to baseness, to deride any one on account of bodily defects. Every generous man avoids even the slightest allusion to such misfortunes.

When a sudden sorrow
Comes like the cloud and night,
Wait for God's to-morrow,
And all will then be bright;
Only wait and trust Him
Just a little while;
After evening tear drops
Shall come the morning smile.

Science and Art.

Nine of the sixteen groups on the dome of the capital at Washington are to be done in fresco by Filippi Costigiani, and he is now at work upon them. They are unusually gigantic, so as to be effective from the floor.

Next July a colossal bust of Beethoven will be unveiled in Central Park, New York. On the front of the pedestal will be a bronze allegorical figure representing Symphony. The sculptor is Henry Baerer. The monument will cost $6,000, and is a gift to the city by the German Maennerchor.

The incandescent electric light, which has been applied before to microscopy, has now been used in connection with the equatorial and meridian circle instruments in the observatory of M. Towne, a French astronomer. The lamps used are miniature lamps about the size of a nut, and care is taken to keep the heat from affecting the instruments. The wires of the circle instrument and the verniers of the lunettes are read by the light of the lampe. These are two in number, the same current serving to light both, and being regulated by a switch at the command of the observer.

The discovery by M. Louis Pasteur of an antidote for hydrophobia ranks among the most important of the century. By a series of experiments covering the past four years M. Pasteur has found that hydrophobia can be prevented by inoculation, as small-pox is prevented by vaccination. Details of the methods employed in these experiments are of curious interest. Taking virus direct from the brain of a dog that had died from acute hydrophobia, he inoculated a monkey, continuing the process with matter from each new subject until he had obtained a virus so weak as to be almost harmless. With this he inoculated a rabbit, and finding that the virus at once increased in intensity, continued the experiment with successive rabbits until the virus had regained its maximum strength. He then took a dog and inoculated him first with the weakened virus, and so on progressively, until, even when inoculated with virus taken direct from a rabid dog, he was entirely unsusceptible to the disease. Not content with this, he tried the experiment of inoculating two dogs with original virus, one of which he left alone, while subjecting the other to the antidotal treatment of the three degrees of rabbit virus. The first dog went mad, but the second was not affected. With these results before him, M. Pasteur is positive that he can protect man against the most rabid of animals simply by inoculating him with the virus after it has been developed to its maximum intensity in a rabbit. Should this prove true, a very simple remedy has been found for a disease hitherto considered practically incurable, and, when once completely developed, invariably fatal. Though the cases of hydrophobia in human beings are comparatively few each year, yet their rarity is more than offset by the horrible and painful phases of the progress of the disease. The question of cure has long attracted attention, and M. Pasteur will be more universally esteemed for this new than for any other discovery of his scientific career.—*Interior.*

Personal.

Vennor, the Canadian weather prophet, died last week.

The venerable Bishop Simpson of the Methodist Episcopal Church, is critically ill.

Hon. Samuel J. Tilden has written a letter declining to be candidate for the presidency.

Protab Mozoomdar will succeed his cousin, the late Chunder Sen, as leader of the Brahmo Somaj.

George Muller, the founder of the Bristol Orphan Home, is journeying in India and addressing large assemblies almost every day.

Pere Hyacinthe has recently spent several days in Salt Lake City. While there he gave two addresses and the last one in the Methodist church with polygamy for a theme. He pronounced the "twin relic" both barbarous and bestial, vastly worse and more wicked than any Judaism or Mohammedanism ever seen.

The Mahdi's famous Lieutenant, Osman Digma, is described by one of his soldiers to be of a tall and slender build, with pale complexion, large open eyes, and a fine moustache. His countenance expresses courage and energy; he is almost always on horseback, and wears over his left shoulder a veil, such as the Mohammedans of old wore. He generally carries a very long musket, and under his mantle a long sword. It is reported that he is very pious, without being a fanatic. He has only one wife and three children.

Items of Interest.

The album of the Bank of England in which specimens of counterfeits are preserved has three notes which passed through the Chicago fire. Though they are burnt to a crisp, black ash, the paper is scarcely broken, and the engraving is as clear as new.

An English doctor reports the case of a lady who had a regularly recurring series of abscesses upon the ankles. On entering her sitting-room one day he noticed a pair of her shoes, and on the impulse of the moment, he directed his patient to use a large, broad heeled shoe. She did so and has had no trouble for two years. Her former shoes had a long, tapering heel, set nearly in the middle of the sole.

For the second time it has been proved in Cincinnati that a flood, instead of being followed by sickness, prepares the way for a period of unusual healthfulness. It was so after the flood of last year, and is so now. A prominent physician says that the flood cleansed and purified that part of the city which has always been the starting-place for all diseases which have prevailed. The flooding of the lower stories of filthy buildings, the moving of household goods to other parts of the city and the moving of them back again, and the general cleansing which the flood made necessary, seem to have destroyed the lurking germs of disease. In the bottoms, where there is usually more or less of diphtheria, scarlet fever, malaria, etc., at this time of year, there is now hardly a case of sickness reported. In other words, the human pig-sties have been washed out. The doctors are complaining that they have nothing to do.—*Scientific American.*

Professor Archibald Geikie, of the University of Edinburgh, thus popularly and precisely describes what originated the grand scenery of the North of Scotland. The Scottish Highlands must be looked upon as the relics of an ancient tableland cut out of highly crumbled and plicated schists. It is the fate of a tableland to be eventually cut down by running water into a system of valleys which are widened and deepened until the blocks of grounds between are sharpened into ridges and trenched into separate prominences. The Highlands present us with far advanced stages of this process. In the youngest of British tablelands—that of the volcanic region of Antrim and the Inner Hebrides—we meet with some of the earlier parts of the change. That interesting tract reveals a succession of basaltic sheets which appear to have spread over the wide valley between the Outer Hebrides and the mainland, and to have reached southward beyond Lough Neath. Its original condition must have been like that of the lava fields of Idaho and Oregon—a sea-like expanse of black basalt stretching up to the base of the mountains. What may have been the total thickness of basalt cannot be told; but the fragment contained in Ben More, Mull, is more than 3,000 feet thick. So vast has been the erosion since olden tertiary time that the volcanic plateau has been trenched in every direction by deep glens and arms of the sea, and has been reduced to detached islands.

Farm and Garden.

Hickory and cherry require a growth of thirty years before they are valuable for timber, maple twenty years, and beeches fifteen years.

Chickens when first hatched should not be hurried out of the sitting-nest. For twenty-four hours at least, from the time the earliest commence to show themselves, it is better to leave them under or with the hen mother. They need no food for from a day to a day and a half usually. When they get strong enough to venture from beneath their mother's wings it is time to move the brood.

Russian Mennonites on the Nebraska plains show their neighbors an ingenious way of economizing fuel. Their houses have four rooms each, cornering in the middle, and there is built a great chimney with a single fire-place in the kitchen. Straw is burned until the bricks are heated through, and then the whole house is kept warm for hours. In the very coldest weather it is necessary to have a fire only three times a day.

While it is pleasant to see trees upon the lawn in both village and country, as a general thing the mistake is made, in setting them out, of placing them too close to the building. Hence in all the older settled sections of the country boughs from the full-growing varieties of trees rustle and wear against the roof and sides of the building in every breeze, and fallen leaves and twigs choke the gutters and water-leaders, causing a deposit of moss as far as their influence extends. The result is decay of the woodwork and serious injury to the structure. Not only is this close planting injurious to the building, but it also materially affects the health of the inmates by barring out the sunlight, and often rendering the rooms damp, gloomy, and unhealthy.

One of the most creditable practices of old-times orchardists, now almost obsolete, was that of whitewashing the trunks and larger limbs of fruit trees. It may prove unsightly from an esthetic point of view; but the result is death to all manner of insects and their eyes hidden away under the rough, scaly bark, besides leaving in time a healthy, smooth surface after the rains have washed the greater part of the lime away to act as a fertilizer to the roots. Another old-time idea had its good uses: Scraping the bark of rough, diseased trees, and then scrubbing the surface with thick soap-suds, made from good home-made soft-soap, with the addition of a little flour of sulphur. Above all, let every one owning a single tree or many use around the surface of the soil a good top-dressing of some rich fertilizer. Bear in mind our trees exhaust the plant-liver. Bear in mind our trees exhaust the plant-food from the earth; and it needs to be replaced just as much as do the vegetables of the garden require annually a liberal supply of fresh nutriment.

Useful Hints and Recipes.

Mock Cream Pie.—Mock cream pie is made by beating half a cup of butter until it is foamy, then add two-thirds of a cup of sugar, the yelks of three eggs, well beaten, flavor with lemon or vanilla. Make a crust for the bottom of the pie: fill and bake in a quick oven. When done make a meringue of the whites of the eggs and two tablespoonfuls of powdered sugar. Brown delicately and send to the table while hot.

Orange Pudding.—Peel and cut five oranges into slices and take out all the seeds; pour over them one-quarter of a pound of sifted loaf sugar. Make a paste with a tablespoonful of corn-starch or arrowroot and a little cold milk; beat the yelks of two eggs well, and stir them with the corn starch paste into a pint of boiling milk; simmer till it thickens; then pour over the fruit. Beat the whites of the eggs to a stiff froth with a tablespoonful of sugar; spread over the top of the pudding, and harden for a few minutes in the oven.

Flavoring a Roast of Beef.—It is a good plan to vary the manner in which you flavor the roast of beef; this can be done by squeezing the juice of half a lemon over it and putting the other half inside the roast. Another way is to put half of a carrot, one small onion, and a little parsley in the dripping-pan and lay the roast over it. Do not be led by any bad adviser to put one drop of water into your dripping-pan until you have tried the experiment of roasting beef in this way. It makes a striking difference in the flavor of the meat. The outside browns over quickly, the juice is all kept within, and the meat is tender in consequence of this.

Wearing Out of Oil Cloth.—The chief reason why the oil cloth on the kitchen floor wears out so soon, and makes it a heavy expense to keep it in good condition, is this: when it is washed it is not conscientiously dried; patches here and there are left moist, and the cloth soon becomes rotten, the coating peels off, and all comfort from having a neat kitchen floor is dispensed with. A flannel mop will do wonders in the way of drying the floor. It should be of old, soft flannel, but there must also be a desire on the part of the one using the mop to do the work as it should be done, and she must be willing to take a cloth in her hand with which to dry the corners.

Grilled Lamb.—Put a shoulder of lamb into boiling water and set it over a good fire. When it has boiled for four minutes remove it where it may simmer very gently for from half to three quarters of an hour; then take it out and slash or score it with a sharp knife, both ways, making the cuts about an inch apart and deep enough to reach nearly to the bone. Now have some bread-crumbs made of day-old Vienna bread and seasoned with salt and pepper and a little parsley, thyme, and marjoram. Now brush the yelk of an egg over the scored lamb and sprinkle the bread-crumbs upon it. This done, see that your fire is clear and bright, then place your meat over it and broil it to a delicate brown.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Agnosticism of Hume and Huxley, with a notice of the Scottish School. By James McCosh, D.D., LL.D., President of Princeton College. New York: Charles Scribner's Sons. 1884. 12mo, paper, pp. 70. Price, 50 cents.

This is No. IV of the "Philosophic Series" by Dr. McCosh, which is designed to set forth briefly and compactly, but clearly and forcibly, some of the most interesting and fundamental questions now discussed by philosophers and speculative scientists. The subject of the present pamphlet is one of extreme importance. Agnosticism is the great evil against which the present age has to contend. And few men are better able to present it in its true light and point out its weaknesses and errors, than Dr. McCosh, who has devoted his whole life to philosophical study, and takes high rank among the thinkers of the age. In the present little work we have the mature fruit of a clear and vigorous mind, well prepared for its task by a comprehensive knowledge of the history of speculation and by long years of philosophical speculation. Rich in thought and clear in style, it will doubtless command, as it deserves to command, wide attention in the philosophical and theological world. The Scribners are doing a good work in giving this philosophic series to the public in a form so cheap as to render it accessible to all who feel an interest in the problems discussed.

The Andover Review, June, 1884. This number closes the first volume of a Review which has met with unprecedented, but deserved success. Even the opponents of the so-called "New Theology" have found in it little that is objectionable, and much that they could approve. Its tone, while positive, has not been offensively polemical. It commends itself to all who regard Christ as the central principle of Christianity.

The present number opens with a timely article by T. M. Post, D.D, on "Transition Periods in Religious Thought." We say, timely; for, as the writer says, "certainly he must be blind who does not recognize grave aspects of change on the present hour, and he can have little sympathy with the cause of Christian truth in the world, or but slight appreciation of the vast issues that are pending, who does not regard the aspect of the times with gravest interest, whether of hope or solicitude, and feel impelled in no partisan interest, but for the love of Christ and His truth to urge at this time the vital importance of caution, calmness, candor, and charity." It is in all respects a sensible article, setting forth the causes of such transition periods in thought, and the spirit in which they should be met. Mrs. Helen Bigelow Merriman writes in an interesting way, and with much intelligent criticism, of "The English Pre Raphaelite and Poetical School of Painters." "Frederick Maurice in Modern Thought," by Rev. Julius H. Ward, is an appreciative notice of that able and influential but much abused theologian. Rev. Francis U. Johnson on "Mechanical Evolution" contributes the second number of a series of able articles on Evolution. These articles, with judicious editorial notes on "Indisposition to Face Religious Problems," "Accountability of the Ultra-Conservatives," "Women at Oxford University," "The Independents in Politics," and "A Letter from Bishop Bryennios," together with a communication from Rev. Henry S. Burrage on "Why Baptists regard Immersion only as Christian Baptism," and a Comment by Prof. Smyth, and valuable notices of late books, form the excellent contents of a most excellent Review.

Littell's Living Age. The numbers of the Living Age for June 7th and 14th contain, The Chronicle of James I. of Aragon, Edinburgh; Cardinal Newman, and Some Neglected Periods of History, Contemporary; Frederick Denison Maurice, Nineteenth Century; Possibilities of Ballooning, Fortnightly; The Mad Czar, and The Courts of Three Presidents, Thiers, McMahon, Grevy, Temple Bar; In a Great Town Hospital, Macmillan's; "John Bull et son Ile" in the Sixteenth Century, Irish Love and Laughter, The Princess Alice, and The Original Americans, Spectator; The Juggernaut, Peoples of the World; The Sources of the Jordan, Quiver; with instalments of "The Baby's Grandmother," "An Episode of Circle Valley," "May Abbot's Tryst," and "Interlopers at the Knap," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The Medical Bulletin: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A M, M D. Contents for June: Doctors in Council: Pennsylvania State Medical Society; The Value of Pupillary Symptoms in General Disease—Analysis of One Thousand Cases, by William S. Little, M.D.; Alarming and Dangerous Doses of the Mydriatics, by Edw. Jackson, M D; A Form of Epithelial Mycosis, by Albert G. Heyl, M.D.; An Electric Laryngoscope, by Carl Seiler, M.D.; Does a Chronic Discharge from the Ear make Life Insurance Hazardous? by L. Turnbull, M.D.; Ophthalmological Observations, by P. D. Keyser, M.D.; Surgical Delusions, by John B. Roberts, M.D.; Treatment of Purulent Pleural Affections, by Drs. E. L. Bruen and J. W. White; Club-Foot—Is Tarsotomy Necessary in Children? Chronic Articular Osteitis of the Knee-Joint, by Sydney Roberts, M.D.; American Medical Association; Editor's Announcement; Publisher's Announcement. Editorials: The International Medical Congress; Medical Society of the State of Pennsylvania; Arsenhesine by the Rectum; Notes; Pennsylvania State Medical Society Notes; Drug Exhibits; Book Reviews; Painless Treatment of Chancroids.

Terms: $1.00 a year in advance. Philadelphia: F. A. Davis, Ait'y, Publisher, No. 1217 Filbert Street.

Obituaries.

Tribute of Respect.

At a meeting of the Consistory of the Grace Reformed Church at Wilton, Iowa, the following resolutions were passed in reference to the death of Elder Samuel Wildasin:

Whereas, It has been the pleasure of Almighty God in His mysterious Providence to remove from us our beloved and esteemed brother and elder, Samuel Wildasin, who for the past score of years and more has been such an active and earnest and energetic member and elder of our Church, and who was considered the main stay and support of the same, being one of the pillars on which its existence and progress largely depended; therefore,

Resolved, That we bow in humble submission to the will of God, acknowledging His hand in this sore affliction, and being assured by the promises He has made unto us in His word, that "He doeth all things well."

Resolved, That, while we deeply lament this [illegible]

our faithful and esteemed Elder, yet his fidelity, his integrity, his prompt and cheerful obedience in duty, and his whole Christian walk and conversation, will occupy a place of sweet remembrance in our minds, and will ever be stamped indelibly upon the tablets of our memory; and that we seek to profit by the dispensation that has called us to mourn, knowing that our loss is his eternal gain.

Resolved, That we sincerely sympathize with the bereaved family in this their great affliction, and pray God's blessing upon them, that this affliction may in His infinite mercy be sanctified to their everlasting good.

Resolved, That a copy of these resolutions be handed to the bereaved family, and recorded in the church book, and published in the "Wilton Review" and in the Messenger and "Christian World."

S. L. Runkel, Pastor.
Jacob Lenker, Elder.
Jacob Witmer, } Deacons.
G. H. Gise, }

Died.—In Emlenton, Pa., May 14, 1884, Elder Joseph Wetler, in the 70th year of his age.

Within less than one year, three elders of the Emlenton charge have been called to their reward. Elder Daniel Hale died last fall; Elder Stephen Lawall, just after the winter communion; and now Elder Wetler, just before the Spring communion. In all three instances, the charge has suffered serious loss. They were all men of means, influence and commendable liberality.

Elder Wetler has been a life-long member of the Reformed Church. He was confirmed in early manhood, and soon after removed from his native county, Berks, and commenced active business life for himself on the banks of the Allegheny river, where the thriving little town of Emlenton now stands. By industry and economy he soon rose from comparative poverty into more easy circumstances. Becoming the possessor of some money, he wisely, and, to some extent, fortunately, invested in what afterwards turned out to be good oil producing territory. It is judged that a considerable fortune remains to the wife and nine children who survive him.

Elder Wetler was a man of remarkable force of character: very original, and firm in his convictions of right and wrong. In one sense, he may be regarded as the pioneer of a movement which resulted in the thriving little Reformed congregation located in the town. As a rule, his subscriptions to the charitable objects of the Church, at home and abroad, were liberal. St. Paul's Orphans' Home will no doubt feel the loss of one of its friends. Only last winter he at one time forwarded $100 00 for the support of the fatherless. He promptly paid $100.00 into the treasury of the Board of Church Extension. These and other acts of Christian charity will long perpetuate his memory. He was regular in attendance on the services of the Lord's House as long as his health permitted. A malignant form of Bright's disease was the enemy that finally resulted in his death. His sufferings, towards the last, were indeed terrible, only broken at times by the stupor attending this disease in its last stages. His mind, when awake, seemed clear, so that it was possible to gather that he was reconciled to the approaching end.

Services were held in the church in which he had been continued as elder for over fourteen years. The pastor was assisted in the services by Rev. J. B. Fox, of the Lutheran Church, and Rev. D. S. Dieffenbacher, of the Reformed. A great number of friends and acquaintances followed the remains of one of the best known citizens of the community to their last resting-place, where we committed his body to the ground, "earth to earth, ashes to ashes, dust to dust"; looking for the general resurrection in the last day and the life of the world to come, through Jesus Christ our Lord. Amen. R. C. B.

Died.—At Bath, Northampton county, Pa., on the 22d of April, Mr. Samuel Straub.

Mr. Straub was born in Allen township, Northampton county, February 4, 1812, and at the time of his death was 72 years, 2 months and 18 days. His parents were members of the Reformed Church, and brought up their son in the same faith. When he had attained a proper age they sent him to Rev. C. J. Becker, D. D., for catechising, by whom he was received into fellowship with the Church of Christ by the solemn rite of confirmation at the Howertown Church. Mr. Straub frequently spoke of the salutary influence which these instructions had upon him.

In 1833 he was joined in marriage to Miss Mary Miller, who preceded him to the better world in 1871. Mr. Straub was an active and devoted member of the Reformed Church, and was identified with the Bath congregation almost from its organization. He was a regular attendant upon the services of the sanctuary and seldom missed a communion season. For a number of years he was an elder. When the new church was built in 1876 he was one of the building committee, and was one of the largest contributors to the building fund. Mr. Straub was a man of enterprise and business tact, and, although his opportunities for acquiring an education in his youth were very limited, yet he made up for these early deficiencies by energy and application.

About twenty years ago he entered into the slate business, and with several others opened a slate quarry at Bangor, Pa. In this enterprise he was very successful. About a year and a half ago he retired from business, and lived with his daughter. He leaves six children, two sons and four daughters. His funeral took place on the 26th of April, and was very largely attended. The occasion was improved by a sermon by his pastor and a short address by Rev. D. M. James, of the Presbyterian Church. Pastor.

Acknowledgments.

Foreign Missions.

Received at Harrisburg, Pa., from April 10, 1884, to May 12, 1884:

Rev George S Sorber, con by Mrs Wiant's class, infant school 1st Reformed Church, Coventry, Pa,	$ 2 40
George Hill, Treas East Susquehanna Clas, contributed by Paradise charge, Pa,	20 12
Rev W I Stewart, con by Trinity Ref Ch, Everett, Pa,	6 00
Rev C F Krietz, con by Salem Ref S S, Fort Wayne, Indiana,	5 50
Rev J H Shuford, Astoria, Ill, Ref Ch,	3 00
Henry Wirt, Esq. Ref Ch and S S, Hanover, Pa, Easter offering,	150 00
Frank M Hopson, Esq, Treas of Trinity Christian Church, Freeland, Pa,	32 45
Rev W A Haas, Treas West Susquehanna Classis, con by Nittany Valley charge, Rev E D G Shoemaker, pastor,	16 88
Rev Geo W Gerhart, the earnings of two little daughters (now deceased) of a member of Ref Ch, Lockhaven, Pa,	2 25
Rev J R Skinner, Fulton, Mich, Christmas festival collection,	5 40
Philip Quillman, Treas Con Ref Church of the Ascension, Norristown, Pa,	25 05
J J Fansnaught, Tr S S Ref Ch, Milton, Pa,	11 40
Wm R Yeich, Treas St Paul's Reformed Church, Reading,	60 87
Rev A C Geary, Sharpsburg and Keedysville, Md, S S, Easter offering,	6 70
Rev J M Titzel, D D, from Sunday-school Christ's Reformed Ch, Altoona,	33 00
Blanche Shriner, Frederick City, Md,	5 00
Rev Thos S Johnson, D.D., Treas Eastern [illegible]	
Cressona, Pa,	5 00
Rev F C Bauman, from Ref Ch, Zwingli, Iowa,	10 00
B H Schaeffer, Treas Foreign Mis Soc 1st Reformed Church, Reading, Pa,	50 00
Geo Hill, Treas E Susquehanna Classis, con of Danville charge, Pa,	25 62
I G Gerhart, Treasurer Tohickon Classis from Rev N Z Snyder, viz: South Bethlehem, $8 81; South Easton, 6 25.	15 06
Rev E D Wettach, Reedsburg, O, Woman's Missionary Society Ref Church,	2 00
Thos J Craig, Treas Pittsburgh Synod, con by Young Ladies' For Mis Soc Grace Ref Ch, for the education of one or more girls in Japan under care of our miss'n's,	100 00
N B Schmidt, con by S S Ref Church, Woodstock, Va,	14 63
Rev N S Strassburger, Treas Lehigh Classis, from Salem Ref Ch, Allentown, Pa,	10 00
Rev A J G Dubbs, pastor.	
Rev J F Wiant, con viz: Hoffman Miss Society St Mark's Ref Ch, Monroe, Pa, $15 00; A C, H H and S E Wiant, 2 00.	17 00
Rev L B Lahr, Salem Ref Ch, Kinnikinnik chg, Kingston, O,	1 98
Rev A Wanner, from Canadochly Sunday-school, York county, Pa,	23 73
H A Forney, Treas Board Systematic Beneficence, North Carolina Classis, con viz; Rev J A Foil, Lincolnton chsrge, viz: Matthew, $1 55; Salem, 3 35; St Paul's, 2 54.	7 44
Elder J C Warlich, Grace chg, Daniel's congregation,	2 75
Rev A P Horn, Hickory congregation,	2 00
Rev G Dickey Gurley, East Rowan chge, viz: Grace S S, 7 50; Bethel S S, 3 00.	10 50
Grace cong, $2 85; Bethel cong, 1 65,	4 50
D B Mauger, Treas Goshenhoppen Classis, con by chg of Rev C Z Weiser, D D,	55 05
A S Randenbush, Treas Benevolent Fund, Second Reformed Church, Reading,	100 00
Rev E J Fogel, Fogelsville, Pa, from Nathan Sieger, Jordan chg,	5 00

Rudolph F. Kelker,
Treas. For. Mis. Ref. Ch.

Harrisburg, Pa., May 12, 1884.

Aid Fund Theological Seminary.

Danl H Heitshue, Tr St Paul's cong, Lan,	$13 15
Rev J W Love, Tr Westmoreland Classis, from Salem chg, Rev A A Black,	6 40
Geo Hill, Tr E Susq Clas, from Wapwallopen charge,	11 73
Rev J H Pennebecker, Tr Lancaster Classis, from Bethany, 1 00; Millersville, 18 90; 2d Ch, Harrisburg, 3 73.	22 73
Rev S Sweitzer, Reamstown charge,	7 01

Please correct in last report the $13 59 credited to Rev A B Koplin, Hellertown belongs to Rev J M Evans, Curllsville, Pittsburgh Synod.

Credit as coming from Rev A B Koplin, Lower Saucon, per I G Gerhart, Esq,	13 59
	20 00

John B. Roth, Treasurer.

Lancaster, June 6, 1884.

Home Missions.

Rec'd from Ref S S, North Wales, Rev J D Detrich, pastor (C G F),	$9 21
Rev J D Detrich, part of collection, Missions meeting Phila Classis (C G F),	15 00
Amount,	$24 21

W. H. Seibert, Treas.

June 11, 1884.

Orphans' Home.

Rec'd from Christ Reformed S S, Philada, J Y Diets, Supt (C G F),	15 00

W. D. Gross, Treas.

Religious Intelligence.

At Home.

The Episcopal church convention of the Nebraska Diocese which recently met in Omaha, have decided to erect a monument to the late Bishop Clarkson.

A colony of seven hundred Mennonites, represented by three bishops, have purchased two townships of land in Kansas. They have been living in Minnesota and Dakota, but found it too cold there to suit them.

At the annual meeting of the American Congregational Union, May 8, at New York the receipts were shown to be $105,377, and the expenditures, $117,514. One hundred and two churches were given money grants.

The Moravians, at their meeting at Bethlehem, Pa., April 16, decided to establish a mission among the Esquimaux in Northwestern Alaska, and commissioned two brethren for an exploration missionary journey there.

A number of Moravians in Bethlehem, Pa., including five students of their Theological Seminary, volunteered to go as missionaries to Alaska, after a recent address by Rev. Dr. Sheldon Jackson, of the Presbyterian Board.

The Directors of the American Bible Society held their sixty-eighth annual meeting at New York, May 8. During the year 1,808,215 copies had been distributed. Increased contributions are necessary for the proper workings of the society.

The Methodist Episcopal Church, South, is providing a Centenary Medal as well as the church North. It has on one side a profile of Bishop Asbury, and around the edge the words, "Organization of American Methodism, 1784." On the other side is the profile of Bishop Pierce, with the words, "Centenary Medal: Methodist Episcopal Church, South, 1884."

For the better prosecution of their work, the New York Sabbath Committee has become incorporated with the following objects in view: "To protect and promote the observance of a Sunday rest by the gathering and diffusing of information, the publication of documents, the use of the press, public addresses, and such other means as shall be expedient and proper."

Twelve, out of thirteen Theological Seminaries of the Presbyterian church, reported to the General Assembly at Saratoga Springs: 55 professors, 7 other teachers, 516 students, 223 new students, 130 graduates, 33 post-graduates. In the libraries there are 123 936 volumes, of which 11,055 have recently been added. The total value of real estate is $1,701,431, endowments $2,271,014, scholarship funds $252,918, general funds $220,917, income $306,791, and expenses $342,544.

The corner-stone of the Prot. Episcopal Cathedral of All Saints was laid in Albany lately, with imposing ceremonies, in the presence of several thousand people. The Right Rev. Wm. Croswell Doane, Bishop of the diocese, was assisted in the exercises by Bishops Huntington, of Central New York; Seymour, of Springfield; and Brown, of Fond du Lac, and the Rev. Frank L. Norton, Dean of the Cathedral. Assistant Bishop Henry C. Potter, of New York, was expected to deliver the address, but he was detained at home by the funeral of Bishop Smith. Bishop Doane, who took his place, announced after the service of dedication had been completed that subscriptions of $100,000 had been received in addition to the gift of the land, which is valued at $88,000. Twenty-one of the memorial pillars in the Cathedral Dix being among those whose memories, with others, will be handed down to future generations. Over fifty surpliced clergymen were in the procession, which was headed by the Burgess Corps, in full uniform, and the 10th Battalion Band. Among those present were Governor Cleveland, Adjutant-General Farnsworth, Pere Hyacinthe, and many prominent clergy of the State and leading citizens. The Cathedral which is located on a commanding site on the corner of Swan and Elk streets, opposite St. Agnes' School, and within one block of the new Capitol, may be classed architecturally as a free treatment of early English. It will be constructed of the lightest red Potsdam stone. The cost of the entire building will be $500,000, but at present it is proposed to erect only essential parts of the edifice at an estimated cost of about $150,000.

Abroad.

At Vienna, a Mormon missionary has been condemned to a month's imprisonment.

The English missionaries at Jerusalem and other places in Palestine are reported to be an earnest, hard-working set of men, who are making a large number of converts to Christianity.

Five societies having missions in Canton, China, baptized, the past year, 395 persons. The London and American Baptist missions each have 380 members, the Wesleyan, 300, the Berlin mission 500, and the American Presbyterians 600. The number of adult members in the Canton Province is about 4,000.

"The Way of Life," by Dr. Hodge, has just been translated into Spanish by Rev. L. Milton Greene, of Mexico, for use in his missionary work in that city. He has found it specially adapted to the class of students who renounce the Catholic religion. He has just left his family at Northampton, Mass., to be educated, while he returns to Mexico.

The South Africans have a notion that the entrance of sin into the world is embodied in the following legend:—"Ihlangu [the Creator] sent the chameleon to men to tell them that they should live, or be immortal; but the lizard, overhearing the message, came first, and pretended that what the Creator had said was that they should die. By-and-by the chameleon came and did as he was bidden: but the listeners condemned his statement as false, and now appeal to experience in condradiction of it." Thus the pagan nations throw stones at every lizard they see; but they stone the chameleon too; exclaiming:—"Thou lazy fool, why didst thou let the lizard get before thee?"

The Wyclife memorial festival, held in London, lately, was rather a recognition of the life-work of "the morning star of the Reformation," than the observance of any special anniversary. Wycliffe was born in 1824, and died December 31, 1384. He was educated according to the best standard of his time, studied at Oxford, and subsequently became its professor and doctor of theology. He was a strong and vigorous thinker, sincere and earnest in purpose, and possessed of ideas and opinions fully a century in advance of his day. His independent views were introduced quite early into his lectures, and he very earnestly sided with King Edward III., when that monarch antagonized the political pretensions of Pope Urban. His attacks upon the pretensions of the papacy soon led to a charge of heresy, and he was summoned before a convocation of clergy at St. Paul's. He escaped serious judgment at this time, through the powerful influence of John of Gaunt, only to be cited shortly afterward to appear before the Lambeth Synod, and formally admonished to cease preaching his heretical doctrines. So far from obeying, however, he immediately began to send out disciples who, under the name of "poor priests," preached his doctrines in all parts of the kingdom. With the assistance of his pupils he also prepared an English version of the entire Bible, which was rapidly circulated among the people. In 1382, however, he was again brought to trial and being by royal command debarred from the university, retired to Leithworth, where he continued to reside until his death. In England his doctrines found many supporters, and, being carried to Bohemia by the members of the suite of Queen Anne, gave rise there to the formidable Hussite movement. In 1415, the Council of Constance, as a preliminary to the martyrdom of Huss and Jerome, formally declared him a heretic, and ordered his bones to be removed from consecrated ground and cast upon a dunghill. This sentence was not executed until 13 years afterward, when on demand of Clement VIII., his remains were burned, and his ashes thrown into the Swift, a tributary of the Avon; thus giving rise to Fuller's words that following the Severn to the sea, "the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over." In some respects Wycliffe was the forerunner of Luther, and if he did not anticipate the labors of that resolute and active spirit, he certainly pointed the way to moral liberty and enlightened progress. He was the first Englishman to maintain the supremacy of the Scriptures, to denounce the Romish church, and to translate the Bible. He made possible the Reformation, and his memory should be cherished throughout the Christian world.—*Interior.*

Facts are Stubborn Things.

Is there anything in any of the numerous advertisements of the Royal Baking Powder to show that the Royal does not use Ammonia and Tartaric Acid as cheap substitutes for Cream of Tartar? Or is there any charge, or the slightest insinuation in those advertisements, that Cleveland's Superior Baking Powder contains anything but the purest Grape Cream of Tartar and Bicarbonate of Soda, with a small portion of flour as a preservative?

Ammonia and Tartaric Acid produce a cheap leavening gas, which is not to be compared, in the practical test of baking, with the more desirable Carbonic Acid gas generated by the exclusive use of the expensive Cream of Tartar.

Use Cleveland's Superior Baking Powder, and judge for yourself of its superiority.

DIRECTORY

Of Reformed Churches in the City of Philadelphia.

ENGLISH CHURCHES.

First Church.—Southwest corner of Tenth and Wallace Streets. Pastor, Rev. D. Van Horne, D. D., 1140 Mt. Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church, Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church. Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Reformed Church of the Strangers.—Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Lauston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9½ A. M., Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday school, 2.15 P. M. Lecture, Wednesday, 8 P. M

GERMAN CHURCHES.

Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's. Thirty-eighth and Baring Sts. Rev. J. Küelling, D. D., pastor, 213 N 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's. S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P.M. Sunday school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

St. Mark's. Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg. Pastor, Rev. W J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's. Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's Chapel. Ontario and Tulip Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Ave. Services, 3 P. M.

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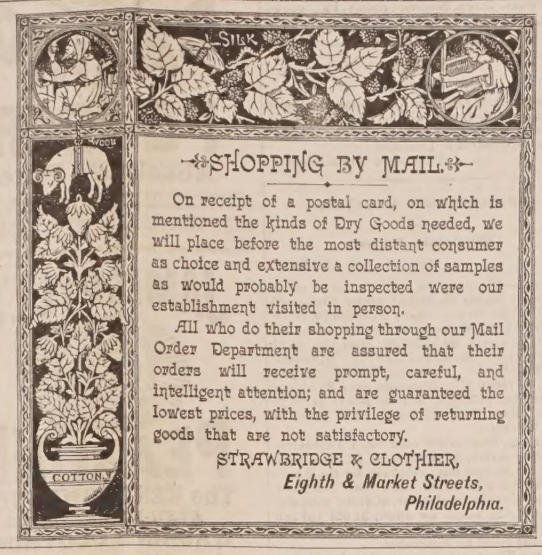

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TIME TABLE.—MAY 21st, 1883.

Stations.	N. Y. Exp.	Acc'm Train	Sch'n Mail	Phil. Exp.	Carl. Acc.*	Hb'g. Exp.
UP TRAINS.	P. M.	A. M.	A. M.	A. M.		P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	4 55
" Philadelphia	11 20	4 30	7 40	11 05	.....	5 40
	A. M.		A. M.	P. M.	P. M.	
" Harrisburg	3 15	7 35	11 30	4 05	6 30	8 55
" Mechanicsb'g	3 38	8 04	11 50	4 30	7 00	9 20
" Carlisle	4 00	8 30	12 10	4 55	7 28	9 43
" Newville	4 23	8 55	12 30	5 20	.....	10 06
" Shippensburg	4 44	9 19	12 50	5 45	.....	10 23
Ar. Chambersb'g	5 07	9 45	1 08	6 08	.....	10 56
Lv. Chambersb'g	5 12	9 50	1 10	6 12	.....	P. M.
" Greencastle	5 35	10 14	1 30	6 35	.....	———
Ar. Hagerstown	6 00	10 40	1 50	7 00	.....	4.—m.7
Lv. Hagerstown	A. M.	10 45	2 00	7 05	.....	6 06
Ar. Martinsburg	DAILY	11 30	3 20	7 50	.....	6 30
		A. M.	P. M.	P. M.		6 45

* On Saturdays this train will leave Harrisburg at 5 30 P. M.

† Monday Morning Accommodation.

Stations.	Hb'g. Exp.	Sat. Acc'n	Mail Train.	Day Exp.	Mail Exp.	N. Y. Exp.
DOWN TRAINS		P. M.	A. M.		P. M.	
Lv. Martinsburg	.....	3 00	7 60	DAILY	3 00	DAILY
Ar. Hagerstown	.....	3 50	7 54	P. M.	3 48	P. M.
Lv. Hagerstown	P. M.	8 00	8 00	1 35	3 55	9 05
" Greencastle	.....	8 26	1 58	4 23	9 25	
Ar. Chambersb'g	A. M.	.....	8 50	2 17	4 50	9 45
Lv. Chambersb'g	4 30	Carl.	8 55	2 20	4 55	9 50
" Shippensburg	5 53	Acc'n	9 19	2 40	5 21	10 10
" Newville	5 15	A. M.	9 42	3 00	5 46	10 30
" Carlisle	5 42	7 30	10 08	3 20	6 15	10 50
" Mechanicsb'g	6 06	7 57	10 33	3 42	6 45	11 10
Ar. Harrisburg	6 35	8 30	11 00	4 05	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 15	7 25		2 55
" Baltimore	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train		Mail Train	Mixed Train
A. M.	P. M.		A. M.	P. M.
9 50	4 15	Lve.....Chambersburg.....Arr	8 45	3 55
10 03	4 35	" .....Marion..... "	8 30	3 30
11 20	5 15	" .....Mercersburg..... "	7 45	2 10
12 00	5 37	" .....Loudon..... "	7 20	1 36
12 15	5 45	Arr.....Richmond..... "	7 10	1 15
P. M.	P. M.		A. M.	P. M.

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Philadelphia. — *Reformed Church of the Strangers*—On the evening of Trinity Sunday, June 8th, the Reformed Church of the Strangers, West Philadelphia. Rev. Geo. H. Johnston, pastor, held its Sunday-school anniversary. The chancel and pulpit were neatly decorated with flowers furnished by the teachers and scholars The chapel, however uninviting without and within as a building, was yet well filled with the school and its friends. The programme, consisting of a choice selection of hymns well sung by the advanced and primary departments, due very largely to the chorister, Mr. O. L. Simpson, and selections from the Child's Catechism, and the Heidelberg Catechism, together with lessons taken from the regular Sunday lessons arranged in the form of questions and answers. It was gratifying to note how many of the scholars recited their lessons from memory.

Thirty rewards, consisting of well selected books, were distributed to the scholars. Rewards were given for learning the lessons, for bringing in new scholars, and for regular attendance. Dr S. H. Guilford and the pastor made brief addresses.

Reading, Pa.—On Sunday, June 8th, the Sunday-school of St. John's Reformed church celebrated its twentieth anniversary, with a crowded church. Addresses were delivered by Rev. J. W. Steinmetz and the Superintendent Sol. S. Moser. This school was first organized in 1864 in a public school-house, under the auspices of the First and Second churches, and has been very successful. Under the fostering care of these two churches it was soon firmly established, and has proved a great blessing. The lamented Rev. W. A. Good was its first Superintendent. For years it held its sessions in a frame chapel, which was, later on, superseded by a fine, substantial brick church. St. John's congregation, an outgrowth of the school, was organized in 1871. The school now numbers 47 officers and teachers, and 447 scholars. The receipts during the year were $395. Three members died during the past year.

The German Classis of Philadelphia held its annual session in Zion's German church of Reading from June 10th to 12th. The sessions were very harmonious, and made an extremely favorable impression. This meeting showed how beautiful it is when brethren dwell together in love and peace.

West Salem, O.—Refreshing and encouraging communion services were held by the pastor, Rev. A. Gonser, within the past few weeks in each of the four congregations of the West Salem charge. Fourteen members were received, eight by confirmation, three by renewal, and three by certificate. Eleven of these were received in the E. Homer congregation. The charge is prosperous, and the pastor and people are greatly encouraged.

Tiffin, O.—Rev. L. H. Kefauver, D. D., (pastor of the First Reformed church, Tiffin, O) and wife, after an absence of three weeks, visiting relatives and friends in the East, were most cordially welcomed home by about sixty members at the parsonage, who brought with them, besides fraternal greetings, tangible signs of affection in the shape of substantials for the body. It was a surprise to them. It is another green spot in a pastorate of nearly twenty years.

Ada, O.—After serving the Ada charge for nearly five years, the pastor, Rev. J. J. Gruter, feeling physically unable to do the work required in the charge, is compelled to try some other field of labor. During his pastorate in this charge, he has preached seven hundred sermons, received seventy members, baptized thirty-nine, solemnized seventeen marriages, and attended twenty funerals.

Waterloo, Ind.—At the communion services held May 18th, in St. John's church, Union charge, Rev. F. F. Christine, pastor, four persons were added to the church. The services were impressive and refreshing.

Re Opening of a Church.—The First Reformed church of South Bethlehem, Pa., of which Rev. N. Z Snyder is pastor, re opened with appropriate services on June 1st, 1884, after having been neatly repaired. The outside has been painted and otherwise much improved. The renovation of the inside was committed to the hands of the Ladies' Aid Society of the congregation. With fearless energy they put themselves to work, and now everyone, no doubt, at hear rejoices over the accomplishment. The walls and ceiling were handsomely frescoed; the windows are adorned in a neat and attractive manner; an Alpha and Omega, and an I. H. S monogram, with a cross carved out of wood and gilt, adorn the altar; a very fine reading desk and baptismal font were put in proper position; and the aisles and the church in front of the pews were carpeted. This little church is now one of the most cheerful places of worship in town. These improvements were made at an expense of about five hundred dollars. The Society made good its calculation; they will suffer no debt; a few months more, and they can go forward in other good works for which they have been noted since the organization in 1876. At the re-opening, Dr. D. Y. Heisler, of Easton preached in the morning in the German language. Prof. W. E. Krebs, of the Allentown Female College, addressed the Sunday-school in the afternoon, and preached in the evening in the English language. These services were unusually interesting and efficient. The contributions amounted to one hundred and twenty dollars. The congregation may well say: "Hitherto the Lord has helped us," and trust to God's grace for future prosperity.

The church of the Salzburg congregation, in the same charge, is undergoing similar repairs, and ere long this church, which has done for thirty-seven years without a new dress, will be justly proud with its new garment.

San Francisco, Cal.—At a meeting of the Consistory of the First Reformed Church in San Francisco, held in the church on Wednesday evening, June 4, it was, among other things,

"*Resolved*, That we have heard with pleasure that our pastor, Rev. D. E. Schoedler, contemplates introducing English preaching into our church. We believe this to be a step in the right direction—a step that will bring our congregation into favorable notice with the English portion of our city, and thus materially aid in advancing its interests."

Bethany Charge, Lancaster county, Pa., of the Reformed church, served by Rev. D. C Tobias, consists of four congregations, and has a membership of 383 confirmed, 253 baptized but not yet confirmed, a total of 636. During the past year 24 were added by confirmation, 21 by baptism, making a total of 45 accessions. The charge contributed for the various benevolent objects of the church $115.15, and for congregational purposes, $1,114.80, a total of $1,253 95.

Personal.—Rev. A. E. Truxal, of Irwin Station, Pa., preached a sermon before the Grand Army of the Republic Post of that place on the Sunday preceding Decoration Day. The sermon has been published by request in the "Tribune and Herald" of Greensburg, Pa.

The Cunard Steamer *Aurania*, upon which Revs. Drs. T. G. Apple, B. Bausman, J. I. Good, and Elder G. W. Hensel, sailed from New York on the 4th inst., arrived safely at Queenstown, at 5 A. M., on the 12th inst., with the above parties safe and well.

Clerical Register.

The P. O. address of Rev. J. S. Wagner is changed from Stoyestown, Somerset county, Pa., to Berlin, Somerset county, Pa.

The P. O. address of Rev. J. J. Gruber is changed from Ada to Navarre, O.

The P. O. address of Rev. F. A. Guth, is Codorus, York county, Pa.

The P. O. address of Rev. E. D. Wettach is Font, not Fout, Chester county, Pa., as the types made it in our last issue.

The P. O. address of Rev. C. J. Musser is for the present, Berlin, Somerset county, Pa., instead of Roanoke, Va.

NOTICE.

The quarterly reports of all missionaries under the Tri-Synodic Board, will be due by the 1st of July, and should be forwarded by that time to the Superintendent at Lancaster.

THEODORE APPEL, Supt.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, June 16, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.50; Pennsylvania family $4.50@4.75, chiefly $4.50@4 62; Western winter low grades, $4@4.50; do clears, $4 75@5 25; straights, $5.25@5.75; winter patent, $5 75@6 37½; Minnesota clear, $3.75@4.50; do straight, $4 50@5.62½; do patent, $5.75@6 37½; Wisconsin clear, $3.50@4; do straight, $4.52@5, and do patent at $5.25@5.75. Rye Flour continued dull at $3.50 ₩ barrel for choice.

WHEAT.—Sales of 600 bush No. 1 Pennsylvania red, to arrive, in elevator, at $1.12—quoted at that bid for spot lots; 94@94½c. for No. 3 red; $1.10 for No. 2 Delaware; 1200 bush No. 2 red, spot and to arrive, in elevator, at $1.02, with that bid and $1.02½ asked for June; $1.02½ bid and $1.02¾ asked for July and August, and $1.03 bid and $1.03½ asked for September.

CORN.—There was more inquiry for car lots on the local market, in part stimulated by the reported purchases of low grades by shippers. Sales of 600 bush rejected mixed in grain depot at 55c.; 2400 bush No. 3 mixed and yellow track at 57c.; 1800 bush No. 3 mixed in grain depot at 57c.; 1200 bush steamer mixed in Twentieth St. elevator at 58c.

OATS.—Sales of 5000 bush June at 38c. and 5000 bush July at 39c., the closing rates, with 39c bid and 37½c. asked August, and 36c. bid and 37c. asked September.

RYE was scarce and firm at 70c. for No. 2 Pennsylvania.

PROVISIONS.—We quote Mess Pork at $17 50@18; shoulders in salt, 7@7½c.; do smoked, 7¾@8c.; pickled shoulders, 7¾@8c.; do smoked, 9@9½c.; breakfast bacon, 10@10½c. Loose Butchers' Lard, 7¾c.; prime steam do, $8.37½; city refined do, 9@9¼c.; Beef Hams, $30; Dried Beef, 18@19c.; Sweet pickled hams, 12@13c., as to average; smoked hams, 14½@15c., as to average. City family beef, $13.50@14. City Tallow in hogsheads, 6¾@6¾c.

POULTRY.—We quote live old hens at 13c.; mixed lots, 12@12¾c.; roosters, 7@8c., and live spring chickens at 22@27c. Dressed Chickens—Extra at 16@17c.; do fowls, Pennsylvania, 13@14c., and do Western, 12@12½c.; poor do, 11c. and spring chickens at 25@33c., as to size and quality.

BUTTER.—We quote Western creamery, extras, 21@22c.; do firsts, 18@20c.; Pennsylvania do, extras, 20@21c.; do firsts, 18@19c.; imitation creamery, 15@16c.; Western dairy choice, 14@15c.; do firsts, 11@13c.; New York and Bradford county fresh tubs, 17@18c.; firsts, 14@16c.; packing grades, 7@9c.; grease, 4@6c.; creamery prints, fancy, 23@24c.; good to choice, 17@20c.; fair, 12@15c.; dairy prints, 10@18c., as to quality.

EGGS.—We quote at 18c. for round lots of Pennsylvania and near-by extras and 17c. for fresh Western.

CHEESE.—Quotations: New York full cream choice new 10½@10¾c.; do fair to good, 9½@10c.; Ohio flat new choice, 9c., do prime, 8½c.; do fair to good, 7@8c.; Pennsylvania part skims, fancy, 4½@4¾c.; do fair to choice, 3@4c.; do full skims, fresh arrivals, 1@2c., and old skims, 1c.

REFINED SUGARS.—Refiners' wholesale prices were 7@7-16c. for powdered, 6 9-16c. for granulated, 6 7-16c. for crystal A, and 6¼c. for confectioners' A.

PETROLEUM.—The market was quiet and steady at 7¾c. for 70 Abel test in barrels and 9½c. for 110 test in cases.

HAY AND STRAW.—We quote North Pennsylvania choice Hay at $19, small lots, $20; do Western and New York State at $16; fair to good do., $14@15, and mixed, $11@12; Rye Straw was in fair demand and steady at $20.

FEED.—Sales of 4 cars good to choice Western winter Bran spot at $14@14.25; 6 cars do do to arrive at $14.50, and 2 cars choice southern Bran on spot at $14.50.

SEEDS.—We quote Clover at 8@8¼c. ₩ lb as to quality; Timothy, $1 50@1.55 ₩ bushel, and Flax $1.75@1.80 ₩ bushel.

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